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THE

NEW-JERUSALEM MAGAZINE.

VOL. XV.—NEW SERIES.—No. 4.

APRIL, 1891.

THE HISTORY AND USES OF THE GENERAL PASTORATE.

IN the NEW-JERUSALEM MAGAZINE for September last, there appeared the following editorial upon the subject of our General Pastors:

The situation in regard to our ordaining ministers seems to be a singular one, and to those who are in favor of abolishing the order may be acceptable, but we confess that it seems to us to require that measures be taken to supply the manifest need. Let us note the condition of the case. Dr. Dike, after long service with the Bath Society — confining himself more closely to it than a General Pastor would be expected to do — has left the Maine Association and gone abroad. Dr. Hibbard, long in charge of the Illinois Association, has lived abroad for some years. Mr. Fox has resigned the charge of the Maryland Association and gone abroad. Mr. Benade has pursued so peculiar a course, that instead of the Pennsylvania Association which he once cared for, there is a new Association under the charge of Mr. Giles. Mr. Pettee, of Massachusetts, has been suffering from age and ill-health to such a degree as to reduce his work materially. Thus we may be said to have but three effectives out of eight — Messrs. Giles, Tuerk, and Goddard; and of these, Mr. Giles is limited in activity by age, though his zeal is as young as ever; and Mr. Tuerk, being a German, does not leave his Canadian district to work in the States. Thus Mr. Goddard is the single one who has full capacity for work. He is fortunately located in the very centre of the country, but he

has his hands full with the charge of the Society in Cincinnati. The situation, then, is a serious one, and the remedy of appointing some additional men for this responsible office must be sought ere long, or the General Pastorate will first pass into desuetude, and then will disappear.

Commenting upon this editorial, the editor of the *New Christianity* remarks:

. . . From it we learn that there are at present connected with the General Convention, eight ordaining ministers, but only a "single one who has full capacity for work." One of them has gone on a voyage around the world, and two have been in Europe for more than a year, yet the church in their respective dioceses does not appear to suffer at all from their absence. Can any one tell us wherein the New Church in Illinois, Maine, or Maryland and vicinity has been especially benefited, or its interests in any way promoted, by having an ordaining minister? Use is, or should be, the guiding principle in every New-Church organization; and what special use have these functionaries performed by virtue of their title, or of the authority with which they were declared to be invested? . . . We might, were it necessary, add other facts going to show that the prelatical polity is not at all suited to the genius of the New Church, and has not proved itself serviceable; and that it is not the part of wisdom to think of "appointing some additional men for this responsible office"; but that it is by far the wiser course to allow the General Pastorate — as the MAGAZINE editor seems to anticipate — "to pass into desuetude, and then to disappear."

Here we have, clearly stated, from two different points of view, an important question, which must soon come before the church for discussion and settlement — Is it good and advisable to continue any longer the office of General Pastor in the New Church?

On this question there is much difference of opinion. Some hold that the General Pastorate has proved itself useful and important, and should therefore be retained; some, that it is established by Divine authority, which leaves us no choice but to maintain it. Some would retain it in a more or less modified form; while others again, holding it to be Babylonish

and corrupt in theory, and dangerous to the Church when put into practical operation, desire its entire abolition.

In attempting to decide this question there can be but one standard of conduct which the New Church can worthily adopt. The Church is the Lord's kingdom upon earth, and the Lord's kingdom is a kingdom of uses. As the editor of the *New Christianity* well says, "Use is, or should be, the guiding principle in every New-Church organization." The question in hand must therefore be decided with reference to the uses which the General Pastorate, when properly administered, is capable of performing for the church. If those uses can be adequately performed in no other way, there can be no question but that the office should be retained. If any other arrangement will serve them as well, and will at the same time be less cumbersome, or less open to abuse, or for any other reason less objectionable, it would surely be the part of wisdom to turn that way. And here let me remark that we must keep clearly in mind the distinction between the office and the man who fills it. The President of the United States, for example, may be a bad man, and may conduct his office with a view only to his own worldly profit, or personal ambition, and without regard for the welfare of his country; but it does not follow from this that the presidency can be dispensed with. On the other hand, an office which is a sinecure can only be an encumbrance on the community, however wise or patriotic may be the man who holds it.

But in order that we may discuss the question of the General Pastorate the more intelligently, let us first review briefly its origin and history in this country, and consider what uses it has undertaken to perform in the past.

A graded ministry was unknown to the New Church in America, until the year 1817. Up to that time, several ministers had been ordained, the first ordination having taken place nearly twenty years previously. On this occasion, Messrs. Ralph Mather and John Hargrove were ordained to be respectively pastor and assistant minister of the Society in Baltimore (then the only New-Church Society in this country), by a committee of ten lay members of the Society.

Mr. Mather died a few years later, and Mr. Hargrove remained the only New-Church minister in America for some time. In 1812, a certain Hugh White, who had been long a Presbyterian minister, but had become a believer in the doctrines of the New Church, and had left the Presbyterian Church, came to Baltimore and petitioned the Society there for admission to the sacred ministry. The Society, after examining the candidate as to his fitness for the office, voted to grant his application, and requested their minister, Mr. Hargrove, to perform the ceremony of ordination, which he did in the presence of the Society, on the twenty-third of August, in the year above mentioned. In July, 1816, Adam Hurdus, who had been for some years preaching for the Society in Cincinnati, O., came to Baltimore, and was ordained in a similar manner by Mr. Hargrove. And on the last day of the same year, Maskell Mills Carll, who had been chosen pastor of the Society in Philadelphia, was ordained by Mr. Hargrove in the place of worship of that Society. It will be seen from this, that it thus early became an established custom, that when a candidate was to be admitted to the sacred ministry the ceremony of ordination should be performed by an ordained minister. This was emphasized on the occasion of Mr. Carll's ordination, for in the formula of ordination, he was expressly invested "with power, under the authority and at the request of the (Philadelphia) Society, and in the manner, and under such restrictions as they may prescribe, to ordain other priests and ministers of the New-Jerusalem Church." And some three weeks later, when Dr. Lewis Beers, of Danby, N. Y., was ordained at Philadelphia, by Mr. Carll, the same power was explicitly conferred upon him.

A few months after this, the first General Convention of the New Church in America was held at Philadelphia. Among other matters which occupied its attention was the regulation of the ministry. An application was presented from the Society in Steubenville, O., for the ordination of David Powell. The Convention took the same into consideration; but conceiving that the great importance of regulating the ordination of ministers would require more ample deliberation than they

could then devote to that subject, and considering that the Societies in Philadelphia and Baltimore had hitherto exercised the power of ordaining ministers with great discretion, the Convention referred the application to the Rev. Messrs. Hargrove and Carll, and adopted the following resolution:

Resolved, That a Committee of clergy and laity be appointed to inquire whether it be expedient to establish any, and if any, what general regulations for the ordination of ministers in the New Church, and that they make report at the next Convention.

The committee in due time brought in a report (which was approved by the General Convention), that

In order to guard as far as possible against the introduction into the ministry of persons who do not possess sufficient qualifications to render the sacred office of the priesthood respected, it is strongly recommended to the Convention to express it as their desire, that, until some other regulations shall be established upon the subject, no person shall be ordained to the ministry under the sanction of the church at Baltimore or at Philadelphia, without the concurrence and approbation of the ministers of both those churches.

The ordination of Mr. Powell, having been duly approved by the Societies at Baltimore and Philadelphia, was performed by Mr. Carll on the twentieth of May, 1817; and the candidate was invested "with power to conduct public worship, to celebrate the sacrament of the Lord's Supper, marriages, baptisms, and funerals, and generally to perform all holy rites and Divine ordinances of the church, excepting that of ordaining other priests and ministers."

Thus it came about that there were two classes of ministers in the church — those who had authority to ordain others, and those who had not. And in after years, according to the custom so established, some of those who were ordained were constituted, by the terms of their ordinations, "ordaining ministers," and were considered as superior in authority to the rest of the clergy; and when these passed away, their successors were selected from among the lower grade of ministers, and set apart to their new office by a special ceremony of consecration.

In addition to these two classes of ministers there was a third class, which had a somewhat peculiar origin. In 1818, Thomas Worcester, who had just graduated from Harvard College, and was pursuing a course of study at the Cambridge Divinity School, was elected pastor of the Society shortly before organized in Boston; but being considered as not yet fully prepared to enter upon the duties of that office, he was *licensed* (not ordained) by the Rev. Mr. Carll, with authority "to administer the ordinance of baptism, to preach, and to conduct the solemnities of public worship." And in after years, many others were similarly licensed, till such time as they might be prepared to enter fully upon the work of the sacred ministry.

These three classes of ministers were not at first explicitly recognized by the Convention; but in 1823 that body underwent an important change. It had been simply an annual meeting of New-Churchmen from all over the country; but it was now reorganized so as to consist of delegates from Societies. This change, however, was thought by many to be insufficient; and in 1826 a committee was appointed "to take into consideration the subject of organizing the Convention, and also the several Churches and Societies of the New Jerusalem in this country into some form of ecclesiastical government." On the recommendation of this committee, the Convention resolved that some more definite form of church government was desirable, and invited the several Societies to send in their opinions on this subject. This being done, the committee made an extended report, particularly as regards the order of the ministry, on which topic they said:

> We fully agree in opinion, and believe it to be the prevailing sentiment of the receivers of the doctrines of the New Jerusalem, that a trine ought to exist in the ministry, and cannot doubt but that the Societies, in their more advanced state, will assume that principle as the true order of the church.

This appears to have been the first official mention of a threefold order of the ministry, which, although not previously recognized, had in fact practically existed for many years.

This view gradually gained ground in the Convention, and,

in 1836, a set of "Rules of Order" for the government of the church was drawn up and presented by a committee of ordaining ministers. In these, the threefold order of the ministry was distinctly recognized, and the duties of each grade defined, in the following terms:

We propose that the three degrees in the priesthood or ministry, should be designated by the following names: that those in the highest degree should be called *Bishops;* that those in the middle degree should be called *Pastors;* and that those in the lowest degree should be called *Ministers.*

We esteem it to be the office and duty of those who are in the first, or lowest degree, to lead in public worship, to read the Word, and say the prayers, to preach the doctrines of the church, to baptize, and to officiate at funerals.

We esteem it to be the office and duty of those who are in the second degree, to perform the duties of the first degree, and also to officiate in receiving members into the Societies in which they are settled; to watch over the members; to instruct and lead them in the way of life; to administer the Holy Supper to them, and to officiate at weddings.

We esteem it to be the office and duty of those who are in the third degree, to institute and receive Societies into the New Church; to administer the Holy Supper to Societies that have no pastors; to ordain ministers into the subordinate degrees, and to watch over them; to preside at the meetings of the Convention, and to administer the Holy Supper on those occasions.

Then follow statements of the qualifications for the several degrees, and of the methods of introduction into them, after which the committee proposed:

That there should be district Conventions or Associations in different parts of the country; and that every Association should have a bishop . . . that there should be one Association composed of the Societies in the Eastern States, one of those in the Middle States, and one of those in the Western States.

These "Rules of Order" were adopted substantially as presented, the principal change being the substitution of the title of *Ordaining Minister* for that of *Bishop*, which met

with intense opposition from the congregationalistic sentiments of the New-England delegates.

Under these "Rules" the Convention was conducted for several years. Associations were organized in accordance with the plan above outlined, and measures taken for the gradual reconstruction of the Convention so as to consist of these Associations, instead of Societies directly, as before.

But the opinion gradually gained ground that the threefold order thus established in the ministry was not the most orderly method of arranging that office; and that instead of the three grades of ordaining ministers, pastors, and ministers, answering roughly to those of bishop, priest, and deacon in the Episcopal system of church polity, there should rather be a Minister Superintendent over the Church at large in America, General Pastors over the several Associations, and pastors over Societies; or, to use the Episcopal phraseology, an archbishop, bishops, and priests. Accordingly, in 1849, the two grades of pastors and ministers were united into one; and in 1882 the pastoral relation of ministers of the second grade to their Associations, was emphasized by the substitution of the title "General Pastor" for "Ordaining Minister." The grade of Minister Superintendent, however, has never been filled.

And now the question recurs — Is it well to retain any longer in the Church this office of General Pastor, whose history we have thus briefly traced?

This question must be decided, as we have already seen, on the point of use. What uses, therefore, does this office seek to perform for the Church?

Turning to the Constitution of the General Convention, we find it provided that —

> A pastor, after a suitable term in the pastoral office, may by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain ministers, and preside over a general body of the church.

Here we find mentioned three distinct uses — the authorization and recognition of candidates for orders, the ordination

of candidates into the ministry, and the superintendence of Associations. Let us consider these uses in turn.

It has been found advisable that a person who proposes to enter the ministry should, after a suitable period of study at a theological school or under the direction of some clergyman of experience, offer some proof of his ability to engage practically in the work of the ministry, and determine experimentally his fitness for the office before finally assuming it. Hence it has become the custom for the Church to give him formal recognition as a candidate for orders, and authorize him to perform certain ministerial duties for a time, on probation, and under suitable superintendence. Who therefore, we may ask, can most usefully and appropriately act as the agent and representative of the Church in issuing this authority? Evidently such persons of those who are administering the affairs of the Church, as may be best acquainted with the character, training, and capacity of the candidate. Such persons might be the authorities of the seminary at which the candidate has prepared himself; or, the executive board of the Association to which he belongs, acting upon the recommendation of the clergyman under whose direction he has pursued his studies. In either case, however, the united action of the members of a board or committee would seem more perfectly to represent the Church in the authorizing and recognizing of a candidate, than would the personal act of a single individual.

Turning now to the second function of our General Pastors, that of ordaining candidates into the ministry, we may ask, Is our present method of ordination the most useful method that can be devised? It is the method which has been adopted in all but eight of the two hundred and forty ordinations which have been performed in this country, and seems generally to have worked well; but the fact that other methods may also work well, is shown by the good results of such ordinations as those of Messrs. Mather and Hargrove, previously mentioned, of that of Mr. Inglesby, in 1852, by the Society at Charleston, and of that of Mr. Doughty, in 1868, by the Society at San Francisco.

What is ordination? It is the formal investiture of a can-

didate with the office and work of a minister. What is a minister? According to the old meaning of the term, a minister was a servant; but as modern usage has restricted the application of the term to one who renders service in sacred things, we may say that a minister is one who devotes himself to serving the spiritual needs of his fellow-men. From whom, then, does his office as a spiritual servant come? Manifestly, it is the duty of every man to render to his fellow-men as much spiritual service as he is capable of performing; but as there are certain such services needing to be performed, which require special preliminary training, and demand more time and attention than a man occupied with the ordinary duties of life can devote to them, it has become the custom of the Church to appoint and set apart certain suitable persons who shall devote themselves to the performance of those particular uses. Evidently, therefore, the office of the minister as a spiritual servant comes from the Church; or, in other words, from those who, having perceived that they stood in need of such service, have defined the duties of that office, and appointed him to perform them. It would seem appropriate, therefore, that those who confer the office upon the candidate should themselves formally inaugurate him into that office. These will of course differ, according to the different kinds of spiritual service performed. A pastor, for instance, would be ordained by the Society which he is to serve; a missionary by the officers of the Association in whose field he goes forth to labor. One whose work is to be the training of candidates for the ministry in a theological school, would be ordained by the governing board of the school; the editor of a religious newspaper by the body which publishes the paper, and so on.

One use of the General Pastorate remains to be considered, namely that of superintending the work of Associations. The duties of authorizing candidates and ordaining ministers are but occasional; but it is evident that the work of administration and superintendence should call for all the time that a General Pastor can devote to it. This is, therefore, by far the most important use of the General Pastorate; yet, strange to say, it is the one which at the present time is the most sadly

neglected. Observe the condition of affairs in regard to it. In the Canada Association, the General Pastor, Mr. Tuerk, devotes his time almost entirely to the Berlin and Wellesley Societies, and what little General Pastoral work is done, is performed by the Association's missionary, Mr. Bowers. In Maine, such work is entirely suspended, owing to Dr. Dike's absence. The same state of affairs prevails in Massachusetts, where the office has been lately made vacant by the death of Mr. Pettee. New York has no regular General Pastor, and the duties of the pastorate of a large Society, leave its President, Mr. Seward, but little time for general work. The same is true of the Michigan, Minnesota, and Illinois Associations, which have not, and to a large degree of the Pennsylvania and Ohio Associations, which have General Pastors. Mr. Fox has now returned from abroad, but has left the Maryland Association to take charge of mission work in Texas. In the Pacific Coast Association, we find a somewhat more encouraging state of affairs. Mr. Doughty is President of that Association. He is also pastor of the San Francisco First Society; but as that has suspended its services during the erection of its church, the Association has requested him to devote himself in the mean time to general work within its diocese, which he is now doing. Hence results the singular fact that the only one of our Associations which now has a minister devoting himself entirely to the uses of the General Pastorate, is the Pacific Coast Association, the members of which are almost unanimously opposed to the office of General Pastor.

The question may be asked, however, Are there really any such general uses which need to be performed? Does the administration and superintendence of an Association involve anything more than presiding at its meetings?

This question opens up the whole problem of our church polity, which is, in effect, Is the Episcopal or the Congregational system the best suited to our needs? This involves much more than the question of degrees in the ministry; it goes down to the very roots of our church organization. Briefly expressed, the difference between these two systems is

that the first is centripetal, and the second centrifugal in its nature. In the Congregational system, the local church is the unit; it performs every ecclesiastical function for itself; it is bound to other churches by no external ties. Such functions as publication, the training of ministers, etc., are in the hands of boards, or associations of individuals, and are not directly connected with the churches. Meetings of delegates from two or more churches are sometimes held for conference, but the result of their deliberations has never more than an advisory force. In the Episcopal system, on the other hand, the Church at large is the unit, and the several dioceses and parishes are the fractional parts into which it is divided. The smaller fractions perform local church uses, while the larger ones take into consideration such general functions as conference, mission work, publication, the relations of parishes to each other, etc. To administer these functions, suitable officers are provided in each diocese, the chief of whom is called the bishop — a word meaning overseer or superintendent.

From this point of view, there can be little doubt as to which system is the most useful to the New Church. The great principle of the new age, which is coming more and more prominently before the world, as time goes on, is the *unity of humanity*. Its practical applications are springing up all around us—in the political and commercial alliances of nations; in the combinations of labor and of capital; in the organization of charities; in the formation of societies for a thousand-and-one different purposes — all are illustrations of this great principle, that men can do more effective work, both for their own profit, and for the common good, by united and systematic than by independent and sporadic action.

The same principle applies in the religious as in the secular sphere of activity. The Episcopal system of church polity offers greater facilities for united and systematic church work than does the Congregational. We see the results of this in the churches around us. The most active, energetic, and rapidly-growing churches at the present day, are those which follow the Episcopal system; and it is evident that the greatest

opportunities of usefulness in our own body will lie in the same method of work. It has been objected that the Episcopal system is monarchical in tendency, and inconsistent with the free spirit of our republican institutions. To this I would reply that the system, as I understand and have outlined its essential feature, is not necessarily monarchical, and that freedom in work consists in unimpeded, and not, as many seem to assume, in independent activity. The system has taken on in the past and still retains many monarchical excrescences; and grave abuses have been far too common in it; but these should not blind our eyes to the real excellences and advantages of the system itself.

The recognition of the principles of the Episcopal system requires that an important modification be made in what has been previously said concerning the authorization of candidates and the ordination of ministers. It is evident that in either system, but more especially in the Episcopal, the labors of the minister will not be confined to the society or other body which it is his immediate duty to serve, but will be performed also for the benefit of the whole Church. It would hardly seem fitting, therefore, that the ordination of a minister should be left entirely in the hands of the local body, but rather that the Church at large should participate in the conferment of the office. More than this, if the Church at large is the primary unit, and the local body of the Church the secondary fraction of that unit, it would rather seem appropriate that the Church at large should take the main part in the ordination of ministers, and that when a man desires to enter the service of the Church, or when a local body desires the admission of any person into the ministry for the purpose of rendering spiritual service, application should be made to the Church at large, which, on being given satisfactory evidence of the fitness of the candidate, should confer upon him the office of a minister. In conferring this office, the Church at large would have to be represented by suitable persons; and its most appropriate representatives would naturally be those who preside over the administration of its affairs, namely, its bishops or General Pastors. It should be remembered, however, that

the minister is ordained not only to serve the Church at large, but to perform some specific use as well; hence it would seem proper that the Society or other body for which he is to perform that use should be represented by some of its members in the conferment of the office, as well as the Church at large.

And it should be further remembered, that as the office of minister is conferred by the Church, ordination is the act of the Church, and not of the General Pastor; in other words, that in performing this duty, the General Pastor is to act simply as the agent and representative of the Church at large, and not by virtue of his own office as a clergyman.

These same considerations will of course apply to the recognition and authorization of candidates for orders, which is simply a preliminary step toward admission to the office of the ministry itself.

In the Episcopal system of church polity, as above outlined, there is no lack of uses for a bishop or General Pastor to perform. He is chosen to serve in administering the affairs of an Association. He should make himself familiar with its condition and its methods of work; he should visit the Societies, and learn their several characters and needs; he should acquaint himself with the ministers belonging to the Association, and learn their personal equations and their respective capacities for work; he should be constantly on the watch for ideas and suggestions which would promote the efficiency of church uses, and ready to give counsel, from his wide experience, wherever he may see it needed. He should have an especial care for pastorless Societies, and may often be able, from his knowledge of Societies and ministers, to bring the right man to the right place. The little knots and circles of New-Churchmen, and the isolated members, should get their due share of pastoral attention from him. And on such occasions as the ordination of a minister, the consecration of a church, etc., he should stand as the representative of the Church at large. Many other opportunities for usefulness will occur, which cannot be mentioned here; but there will be no danger that an earnest and devoted General Pastor will find time hanging heavy on his hands.

Yes; we have a use for the General Pastorate. The Church does not want ordaining ministers, to hand down an empty apostolic succession, nor mitred prelates to adorn its courts with useless ceremony, nor ecclesiastical rulers to receive the worship and honor which belong to the Divine Master, but bishops to superintend its work.

It is not probable that all our Associations could sustain General Pastors in the exclusive use of that office; but this objection could be met by the union of two or three Associations here and there for that purpose. Thus Maine might unite with Massachusetts for the support of a General Pastor who should divide his time between the two Associations; Michigan might unite with Ohio; Minnesota and Iowa with Illinois; etc.

With the general uses of our Church thus served by a few able, earnest, and devoted men, working in the spirit of Him who came not to rule or to be ministered unto, but to minister, and who said, "I am among you as he that serveth," we might look forward to an increase of united, systematic, and harmonious usefulness, such as we have never seen before. Our larger Societies would grow in vigor and efficiency; our smaller ones would be strengthened and encouraged to continued endeavor; our isolated members would be made to feel that the church has a care for every one of her children, and instead of falling away, disheartened and discouraged, to seek in other communions the spiritual help which they fail to find in their own, would remain among her most loyal and devoted friends. Then might the Church go forth, a united body of earnest Christian workers, strong in the faith, and full of the spirit and power of her Lord, to fulfil the uses of His kingdom, to carry her appointed mission into all the world, and preach the Gospel unto every creature.

Cambridge, Mass. T. W. Harris.

THE SIGNIFICANCE OF CAIN'S CRIME.

THE account of Cain, the first-born, the murderer of his brother Abel, is found in Genesis iv., and is explained in A. C. 324–442, and in A. E. 427. The summary statement is:

> The most ancient church had faith in the Lord through love, but there arose those who separated faith from love. The doctrine of faith separated from love was called Cain, charity or love to the neighbor was called Abel. The worship of both is described. The state of those who were of separate faith was changed to evil. Charity was destroyed with those who separated faith and preferred it to charity, described by Cain slaying Abel.

The class so described were not confined to one period. Jude, called "the servant of Jesus Christ and brother of James," said in his epistle, of some who injured the early church, "Woe unto them, for they went in the way of Cain."

John also saw the danger threatening from the Cainite tendency, and utters his caution, writing:

> For this is the message which ye heard from the beginning, that we should love one another, not as Cain, who was of the evil and slew his brother. (1 John iii. 11, 12.)

Are any in the New Church going in the way of Cain, omitting love one to another, and destroying the brother, charity?

Unquestionably there are such among us. We do not remember reading any especial application of the lesson of Cain, warning us of any danger to ourselves, in any sermon or collateral writing of the New Church. Yet the Lord has opened the part of the Word where Cain is described, and made it accessible to the New-Churchman, that he may walk in its light, and avoid the way of Cain.

It seems to be assumed that no danger immediate or remote threatens the receiver of "these arcana revealed by the Lord at this day"; because "they surpass in excellence and dig-

nity all the knowledge hitherto divulged" (T. C. R. 848), and being "from God out of heaven" are indeed an acquisition so great as to furnish complete immunity from such an infestation and temptation as Cain represents. But we read in the very explanation of what Cain is, that "Wherever there is any church, there heresies exist." (A. C. 362.) And when their cause and nature are pointed out, all may see the danger in the New Church of going in the way of Cain.

The completeness and greatness of the light of the doctrines revealed for the New Church do not take away the possibility or necessity of infestations and temptations, or lessen the shade of error, but so forewarn and forearm that she may pass safely through deeper and more interior trials than any church less enlightened and endowed could endure.

Sun-clothed and star-crowned as she first appears in heaven, the "great red dragon appeared" there also, "standing before her, ready to devour her child," the doctrine of this church, "as soon as born." And unless "her child" had been "caught up to God and His throne," it certainly would have been devoured. "And the woman fled into the wilderness where she hath a place prepared of God." And later, "to her were given two wings as of a great eagle, that she might fly into the wilderness, into her place, where she is nourished, from the face of the serpent"; by which we are told is signified "the Divine circumspection for the New Church, and protection, while yet among the few, because of the craftiness of them that seduce." (A. R. 562.)

The birth of Cain, the first offspring of the Most Ancient Church, was so legitimate, orderly, and in the nature of things, that no one, from his origin, infancy, and childhood, could suspect his nature, or look for his development into a fratricide, "a fugitive and vagabond on the earth." For who would look for the primal heresy in an especial acquisition of doctrine — as a perfect thing by itself, Divine, authoritative, and hence infallible? Thus we read:

> This doctrine which is called Cain — gotten, acquisition — when there was yet simplicity in it, appears to have been not so unac-

ceptable as afterwards; which is manifest from this, that they called the offspring the Gotten-man-Jehovah. (A. C. 347).

Who among us did not have great joy at the birth of this conception? of a God-given, heavenly doctrine, which we could accept as wholly true, receive as authoritative, and as writings to be read without discounting anything, a child innocent, pure, and to be beloved and believed implicitly by his parents?

Not until "the end of days" does Cain bring of the "fruit of the ground," of that ground he had assiduously tilled — the doctrinal ground, of works of faith, without charity — "an offering to Jehovah"; that is, not until the fruit of the works of faith without charity, is manifested in the life (which is every one's actual worship), does the nature of "faith separate from love, or such doctrine that faith may be separated," become manifest. "And to Cain and his offering Jehovah had not respect," signifies "that faith separate from love, or such doctrine that faith may be separated, was not accepted." While on the other hand we learn that "Jehovah's having respect to Abel and to his offering, signifies that the things of charity, and all worship from it, are pleasing to the Lord." (A. C. 354.)

As the use, the very purpose, of doctrine is to teach and lead to charity, it is falsified when separated from that use.

They who thus falsified doctrine, or separated faith from love, or made confession of faith only, were at that time called Cain, and such a thing with them became an enormity. (A. C. 337.)

Though the doctrine be true, and truth itself, and though the philosophy and science of it be perfect, yes Divine, and Divinely provided, yet if sought, attained, and held "as a thing by itself," whether we live it and apprehend it or not, it is to us our own acquisition, a selfish possession, a Cain — a gotten man-Jehovah; and, persisted in, it ends in the denial of all faith and truth. Thus we read:

The heresy called Cain in process of time was vastated; for it indeed acknowledged love, but made faith principal, and preferred it

to love; but the heresies thence derived wandered from this, and Lamech, the sixth in order, wholly denied even faith. (A. C. 409.)

The acknowledgement of love diverts attention from the actual making of faith first. "Thus in its beginning faith was not so separated from love as in the end of days; as is usual with every doctrine of true faith." (A. C. 337.) Showing us that though it be "a doctrine of true faith" — "from God out of heaven," it may be so "gotten; as a thing by itself" so unique and wonderful, as to be a Cain, destroying our charity towards others not so seeing and holding the doctrines.

Certainly no doctrine or truth is true to us, or can become in us living, saving, spiritual truth, that is not received, held, and applied for its use in gaining its good, its spirit, and life.

Swedenborg asks:

What does faith profit, or the science, knowledge, and doctrine of faith, but that a man becomes such as faith teaches? and the primary thing which faith teaches is charity. (MARK xii. 28–35; MATT. xxii. 34–39.) This is the end of all things to which faith looks, and if this end be not attained what are science and doctrine but nothing? (A. C. 344.)

It is of vital moment that we see this danger of receiving and possessing the knowledge and doctrines even of the New Church in a selfish and persuasive way; not so applying them in our own lives as to "become charities in form," but pushing into them ourselves, our own self-love and self-conceit, until we become misshapen.

To bring more clearly to mind the reality of this danger in the New Church, let us turn to what is shown in the opening of the Word in the fourth chapter of Genesis:

Since the degeneracy of the Most Ancient Church is here treated of, or the falsification of its doctrine, and consequently heresies and sects, under the name of Cain and his descendants, it is to be known that there is no possibility of understanding how doctrine was falsified except by knowing the quality of the true church; from that it may be known. (A. C. 337.)

Nor can the way doctrine is falsified, and the nature of the

heresies and sects in the New Church be understood, without knowing its quality as to its love which is its life, and not by knowing its science and philosophy merely. For "that all things of the church are from the good of love from the Lord, cannot be seen unless pointed out. The reason it is not known is, because good does not enter into man's thought as truth does; because truth is seen in thought from the light of heaven, but good is only felt from the heat of heaven. And [this good of love] the all of heaven and the church, is not in man except from the Lord, and it does not flow in from the Lord with any one but with him who shuns evils and their enjoyments as sins. These are the things meant by the Lord's words that the law and the prophets hang on the two commandments, 'Thou shalt love God above all things and thy neighbor as thyself.' (MATT. xxii. 25–38.) And I can aver," writes Swedenborg, "that there is not in man a grain of truth which is truth in itself, except as far as it be from the good of love which is from the Lord; and hence not a grain of faith which in itself is faith, that is, living, saving, and spiritual, except as far as it is from charity which is from the Lord. The whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to any thought separate from them." (A. R. 908.)

Likewise we learn that "The most ancient church was a heavenly Man" (Adam not Ish), "and it acknowledged no other faith than that of love to the Lord and the neighbor. By means of that love from the Lord they had faith; wherefore they were not willing to name faith, lest it be separated from love. At this day [this was published in 1749—at the day of the consummated church], it is altogether different; for at this day faith precedes; but by faith charity is given from the Lord, and then charity is made first. Therefore it follows that doctrine was falsified in ancient time when they made a confession of faith, and so separated faith from love. Those who so separated faith from love were then called Cain, and it became with them a monstrosity. (A. R. 337.)

Of course it was not seen as an enormity by those who separated faith from love in ancient times, or now. On the con-

trary, to them it is a great acquisition — a "Gotten man-Jehovah"; which signified that faith or doctrine "is known and acknowledged as a thing by itself" — "*sicut res per se.*" (A. C. 338.)

Such was the first acquisition — the first offspring of that church, namely, an idea, an attainment of faith separate from love, so that it became "known and acknowledged as a thing by itself; as if they had found out something new, and so what was before written on the heart was made a thing of science, of knowledge." (A. C. 340.)

In our day we have "scientifics unknown to the ancients," doctrinals and particulars revealed in abundance, which can be "seen in the light of heaven," held, taught, and made to confirm faith in the doctrines "as a thing by itself," in a peculiarly strong and intellectually persuasive way.

We learn in another place that "these doctrinals" of the most ancient church "were first collected by Cain, and laid up that they might not be lost; wherefore a mark was set on him lest any one should slay him." (A. C. 609.) Thus this mark was not to attach any stigma to him as a murderer (as is generally supposed), but because the truth is true, and is not to be denied, for although so used by those possessing it selfishly as to destroy charity in themselves, it may lead some to charity.

The truth in the doctrines for the New Church is unquestionably true, authoritative, and Divine. It is to "rule all nations with a rod of iron," that is, "by truths of the literal sense of the Word, and at the same time by rational arguments from natural light it will convince all who are in dead worship from faith separated from charity who are willing to be convinced." (A. R. 544, 148, 822.) That is, it is so when made alive by charity; that is, when good from the Lord is in it; but it is not truth when in the mind as mere science and doctrine, even though complete and perfect as a thing by itself. Its high Divine-Human authority is not questioned by any one humbly endeavoring to become what it teaches. On the other hand the danger exists of our unregenerate wills and understandings acquiring the doctrines scientifically "as

a thing by themselves," as a grand possession grasped, as it were, avariciously, held tenaciously as a means of ruling with authority, and of applying them harshly, as "truth alone, which condemns all to hell," in such an inhuman way as to stop the breath [Abel is breath] of life, and shed the blood of the brother Abel, that is, to destroy charity in ourselves. "They who profane Divine Truth imbibe it more than others, and apply it to their filthy loves, especially to the love of rule." (A. E. 622.)

We may so receive and hold the doctrines as to give the preponderance to faith over love, put soundness of doctrine over practical charity, and make the science of rules of order more important than the spiritual enlightenment and heavenly perception which are given by the Lord to those who have and keep His commandments — summed up in love to the Lord and to the neighbor.

Mansfield, Mass. G. F. STEARNS.

"WHO that is able to think from reason raised above the sensuals of the body, cannot see that life is not creatable? For what is life but the inmost activity of the love and wisdom which are in God and are God, which life may also be called living force itself? He who sees this can also see that this life cannot be transcribed into any man, except together with love and wisdom. Who denies, or who can deny, that all the good of love and all the truth of wisdom are solely from God? and that so far as a man receives them from God he lives from God, and is said to be born of God — that is, regenerated? And, on the other hand, that so far as any one does not receive love and wisdom, or, what is the same, charity and faith, he does not receive life, which in itself is life, from God, but from hell?" (T. C. R. 471.)

RESULTS.

I HELD sweet, loving thoughts of thee, dear friend,
Thoughts happy, brave, and true;
Unnumbered blessings interblent my prayers
Through tenderness for you.
My heart grew larger in the giving,
And life seemed worthier of living,
And all mankind was blest more than it knew.

They were but oil-drops on Love's heavenly flame,
Yet added strength and power,
And light and warmth were set 'gainst wrong and doubt,
For still another hour.
Fraternal chains of use were lengthened,
The flow of Truth's descent was strengthened,
And conscious life made richer by the dower.

I held dark, evil thoughts 'gainst thee, my friend,
Thoughts of envenomed hate,
And malice leapt with gloating haste,
To meet her coming mate.
All hell was moved from bound to bound,
Like stone-struck eddies wid'ning round,
And Love and Truth were cursed and bade to wait.

Had I but realized how every thought,
And utt'rance good or ill,
Vibrates eternally among the spheres,
Affecting human will,
I should have nailed my selfhood to the cross,
I should have suffered sacrifice and loss,
Rather than speed the powers that hate and kill.

Woburn, Mass. CAROLINE E. BURDETT TAYLOR.

THE GENERAL CHURCH OF PENNSYLVANIA AND THE CONVENTION.

II.

With respect to ordination into the third degree of the ministry, the rule prescribed by the Constitution of the Convention is as follows:

> A pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain ministers, and preside over a general body of the Church. (Convention Con., Art. V. Sect. 4.)

It is undisputed we believe, that on the 9th of May, 1888, the Rev. W. F. Pendleton was invested with the office of Bishop or General Pastor, by the Bishop of the General Church of Pennsylvania, not by any "request of an Association," and without "the sanction of the General Convention." This undoubtedly constituted an apparent infraction of an important requirement of the Constitution. Should the Convention take no notice of it? If it did not take notice of it, would not that very essential part of the Constitution which provides for the regulation of the ministry be in danger of becoming of no efficacy — a dead letter? It seems clear that the Convention could not rightly avoid taking some cognizance of the matter — even though it should be found, on inquiry into the facts, that the infraction of the Constitution was only apparent, and not real. It accordingly referred the subject, for consideration and report, to the only official body known to the Constitution which has charge of matters pertaining to the ministry — the Council of Ministers.

The case was first brought to the knowledge of the Convention near the close of the last afternoon of its session. After the adjournment of the Convention, the Council of Ministers held a short session of such members of the Council as remained and could be convened, and voted to refer the subject to a committee of three, to be appointed by the

chair. Of the sub-committee thus appointed, one was a General Pastor, and the other two, though not of that official rank, were yet among the older and most respected ministers of the Convention — and were probably chosen for that reason. On application of this sub-committee to the Bishop of the General Church of Pennsylvania for information as to whether the alleged facts were true, and as to his view of the facts, he declined to give the information asked for, on the ground that the committee was not properly and orderly constituted — not being composed of General Pastors. But as the Council of Ministers itself, which is required by the Constitution to "have charge of all matters pertaining to the ministry," (Art. IV.) is composed of ministers of all the degrees, it does not appear to be a departure from its spirit and intent, that this sub-committee — which was only to inquire and report, for the information of the Council — was not composed exclusively of ministers of the highest grade. Nor does it appear on other grounds to afford a just and substantial cause of complaint; for, why need a subordinate committee of the Council be so composed, when, by the Constitution, the Council itself, which was the tribunal to act on their information, was not? The Bishop reminded the sub-committee that the General Church of Pennsylvania had "asked for the establishment of a Tribunal for the adjudication of questions relating to the administration of the General Pastorate." But this Tribunal was asked for (by the requisite notice from Mr. Whitehead that the next year he should propose an amendment of the Constitution establishing such a Tribunal), on the very afternoon on which the matter of the consecration of Mr. Pendleton had been brought to the attention of the Convention and referred to the Council of Ministers. The apparent infraction of the organic law had already taken place; and the question, whether it was only an apparent or a real infraction of the law, had thus arisen under the Constitution as it is. The Constitution is not anybody's ideal, but is a compromise, and a compact, as is confessed. (Bishop's Address, *New-Church Life*, Vol. IX. p. 7.) To this compact the Bishop of the General Church of Pennsylvania

assented, and was a party. Could he now rightly refuse to submit to an inquiry under and according to its express provision that "all matters pertaining to the ministry" shall be under the charge of the Council of Ministers? If this provision is not according to the highest order, it was yet such an approximation to order as it had been found practicable to agree upon; and it was agreed upon. There are substantial reasons for the opinion that a Tribunal, for such cases, composed of the General Pastors only, would be more in accordance with that propriety and fitness of things which is expressed in true order. But was it right for one who was a party to it to refuse compliance with the constitutional compact as it is, and insist upon awaiting the possible establishment of a new Tribunal, by amendment of the Constitution? A careful survey of the facts must lead, we think, to the conclusion that in this — whatever may have been the case in respect to the consecration of Mr. Pendleton — the Bishop seriously misapprehended his constitutional obligation.

And now with regard to this act of consecration: The facts of the case and his view of them, which the Bishop declined to give to the sub-committee of the Council of Ministers, he has given in his recent Address to the General Church of Pennsylvania. They are stated as follows:

> The act was not performed by me as a General Pastor of the Convention, but as Chancellor of the Academy of the New Church; no General Pastor of the General Convention could have installed Mr. Pendleton in the office of Vice-Chancellor of the Academy, a body which is entirely independent of the Convention. (*New-Church Life*, Vol. XI. p. 7.)

And farther on, this statement is explained by a more specific relation of the facts, as follows:

> On the 9th of May, of the year 1888, our well-beloved brother, the Rev. W. F. Pendleton, was installed into the office of Vice-Chancellor of the Academy of the New Church. As incidental to this installation, he was first inducted into the third degree of the Priesthood "in the name of the Lord Jesus Christ and by His authority," and was, at the same time, and by the same function,

invested with the office of Bishop in the Lord's New Church. (*ib.* p. 8.)

It appears from this statement that the two offices of Vice-Chancellor and Bishop are distinct, as are also of course those of Chancellor and Bishop; and that the induction into the office of Bishop first took place, as incidental to the other. The Chancellor himself had likewise been inducted into the third degree of the priesthood before he became Chancellor. The offices are thus distinct. The Academy being a body independent of the Convention, and not within its jurisdiction, any act of its Chancellor, as such, would be beyond the cognizance of the Convention. With the installation of Mr. Pendleton into the office of Vice-Chancellor, therefore, the Convention had nothing to do. But was it so with his induction into the office of Bishop or General Pastor? The Chancellor, as Chancellor, is an officer of the Academy. But was not the same person, as Bishop or General Pastor, an officer of the Convention? And was it not in his capacity of Bishop that he consecrated Mr. Pendleton as a Bishop? And how could this act, performed without the knowledge of the Convention, be consistent with the constitutional requirement to which he was a party, that such acts are to be done with "the sanction of the General Convention"?

The argument of one of the Bishop's apologists (*New-Church Life*, p. 17) that the use of "may" in Sect. 4, Art. V., makes it merely permissive, is almost too light to call for refutation. That part of the Constitution relating to ordinations — in all the sections of which alike "may" is used — needs but to be read in a state of mental equilibrium, to see that when it defines the conditions under which a pastor "may" be made a General Pastor, it implies, and was intended to imply, that he may not be without those conditions. That the General Church of Pennsylvania understood it so, and meant to have it so, is clear from its own "Instrument of Organization," which says (Canon 3), that after a pastor has been nominated and confirmed by the church, "the name of the pastor selected for the office of bishop *shall* be presented to the General Convention for the sanction of the same, and

for his consecration to that office." The reason why the Council of Ministers reported that the act was "not loyal to the spirit at least of the Constitution," was not, as is assumed, that it did not violate its letter also, for it very clearly did; but it was simply and solely because it was considered expedient that the judgment should be as mild and conciliatory as the circumstances would admit of. The words "the spirit at least of" were inserted into the sub-committee's report, as an amendment, after it was presented to the Council of Ministers at Chicago. It may have been a mistake, but such only was the motive of it, and such the reason given for urging it, and the reason of its adoption. And it was for a like reason only that the Council recommended no action beyond a presentation of the matter "in the light of the facts of the case."

Now, did not this act of consecration indicate and involve a very serious misapprehension of an important constitutional obligation? And there certainly was no occasion for the intimation (*New-Church Life*, p. 9) that, even apparently, the Convention took cognizance of it for so small and unworthy a reason as to further any purpose or feeling of an individual. It was a matter of great concern to the Convention — the consecration of a Bishop or General Pastor who, as such, would not be an officer of the Convention, and might probably be the beginning of a long line of ministers in this country outside of the Convention. It was indeed alleged — and we are not aware of any denial of it — that the consecrating bishop declared that "with him (the newly-created bishop) would be established a priesthood which should be the Priesthood of the Academy." Not only was such an act a distinct violation of the constitutional compact, but it is difficult to see it to be otherwise than schismatic in the highest degree.

But it is charged, in apparent justification, that the Convention profanely claims authority in respect to ordination which belongs to no body of the church, but to the Lord alone. The statement is: "The implied claim of the Convention of original authority to confer ordaining powers is a profane assumption of what belongs to the Lord alone." (*Ib.* p. 9.) This also is entirely a misapprehension. We are confident

that no word or act of the Convention can be cited which implies any claim of original authority. The Convention, undoubtedly, acknowledges that all authority of men belongs to the Lord alone — not only its own authority, but that of the priesthood of every grade. But the Lord acts through human instrumentalities. Priests of every degree are appointed, and inducted into their office, by the Lord's authority through human instrumentalities; and by the imperfection of such instrumentalities there is sometimes a lack of wisdom in such appointments. The question is one not of "original" but of instrumental authority. By those most enlightened in the doctrines it has commonly been held to be a reasonable safeguard against improper appointments, as well as consistent with order and propriety, that the exercise of these high instrumental powers in the church should be entrusted not exclusively to an individual, or to any class of individuals, of whatever official rank, but that they should be divided among and have the concurrence of several distinct instrumentalities. They are so in the Constitution of the General Convention, and in the Instrument of Organization of the General Church of Pennsylvania (Canon 3). Authority to perform the rite of ordination is in the ordaining minister; but not in him alone is the authority to select or appoint for ordination. For this the assent or sanction of the church is required, in both instruments. The only authority — and that not original, but instrumental — which the Convention has assumed with respect to ordination or ordaining powers, is such as is prescribed in its Constitution, namely, authority to give, or by implication to withhold, its sanction to investment with the office of General Pastor; and to define and prescribe what powers shall be conferred by ordination into each of the several degrees of the ministry,— to all which the Bishop of the General Church of Pennsylvania, as a party to the Constitution, assented. He could not have given it his assent if he had then thought it a profane assumption. The Bishop likens this power of ordination to that of baptism, and says of it: "The discharge of this supreme function (of ordination) must needs be as much at the disposal of the official perception and judg-

ment of the High Priest or Bishop or General Pastor, or whatever title may be given to the official and his office, as the discharge of the lower function of baptism is at the disposal of the judgment of the priest of the lower degree."* We think there is much truth in the parallel. But how much is the discharge of the function of baptism "at the disposal of the judgment of the priest of the lower degree"? He baptizes, by virtue of the Divine authority of his office; and if he has a sufficiently strong conviction that the subject or the circumstances are unfit, he may refuse to baptize. But he may not baptize whom he will, without sanction and consent. The subjects are presented to him for baptism; and the church in its service prescribes the conditions under which he may be baptized. (See "Baptismal Service" prepared by Rev. W. H. Benade and others, Philadelphia, 1876.) Even the Lord Himself did not lay hands on little children without the assent and coöperation of those in charge of them. It is written, "And they brought young children to Him, that He should touch them." (MARK x. 13.) So, to follow the parallel, a bishop may not ordain whom he will, without sanction and consent. The candidate is presented to him for ordination; and the church prescribes the conditions under which he may be ordained, and the powers to be conferred. Thus, in the Constitution of the Convention to which the Bishop assented (Art. V., Sect. 2), the conditions are laid down under which ordination into the first degree of the ministry may take place, and it is said that this ordination shall carry with it "such powers as the Association shall prescribe." And, accordingly, the General Church of Pennsylvania, in its Instrument of Organization, prescribes what powers shall be conferred by ordination into the first and the other orders of the priesthood. In all this there is nowhere an assumption or claim of "original" authority, but a human exercise of the Lord's authority, who acts through the several human instrumentalities. And the only question there can be among New-Churchmen in this matter is as to

* Bishop's address, p. 12.

how, and through what human instrumentalities, this Divine authority is to be exercised, according to the light given us in the revealed doctrines.

The general principles of external order are clearly laid down in the chapter on Ecclesiastical and Civil Government; but the Writings treat so little and so incidentally of these particulars of external order, that the light upon them is not so clear and unmistakable but that there is room for differences of opinion among the most sincere and conscientious — and slight reason to dogmatize and condemn. And is there not much reason to fear that we greatly err in giving them so much greater relative prominence than is given them in the Writings themselves?

> There are three essentials of the church — the acknowledgment of the Lord's Divinity; the acknowledgment of the holiness of the Word; and the life which is called charity. . . . If these three had remained as the essentials of the church, intellectual differences would not have divided, but only varied it; as light gives various colors in beautiful objects, and as the various gems add beauty to the crown of a king. (D. P. 259.)

Whether the views we have presented of the chief alleged causes of complaint against the Convention are, as we think, entirely true, or in some respect mistaken, is it not at the least clear that there was room for the conscientious entertainment of this view of the several matters in question, without assuming or supposing any such purposed and wilful breach of the constitutional compact as to justify, not to say necessitate, a separation.

Roxbury, Mass. S. M. Warren.

THE NEW PSYCHOLOGY.*

A son of Henry James may seem to have a peculiar claim upon our readers. To the older ones, Henry James was known as an intense student of our doctrines and a prolific writer upon them. He was not pleasantly impressed with our organization, but he believed heartily in the new age and its new truth. His style, however, was obscure, and his laborious efforts to make plainer that which was plain enough to babes and sucklings, seemed to be doomed to failure. His best book, if one can be pardoned the Hibernicism, was the "Literary Remains," edited, with an affectionate but discriminating introduction, by his son William.

This son, who was in part educated abroad, grew up with a naturalist's love of animal forms, and was preparing himself to be a teacher of natural history, when the gloomy philosophical views then current and emanating from Schopenhauer, von Hartmann, and others, stirred him to investigate the human problem. This he did as a naturalist, much interested in the study of the brain in health and disease, and so making his way to be a large contributor to the new science of physiological psychology. And this has been his forte, though he is scarcely less interested in metaphysics. An exceedingly frank and friendly way of speaking of himself, and his attitude of a student rather than of a teacher, wins the reader's attention, and the brilliancy of the style makes the book as interesting as a novel. The fourteen hundred pages are the result of a gradual growth, portions having appeared in "Mind" and other reviews, and are also due to the aim of it, which is to benefit advanced students, who are here supplied with a discussion rather than with a scheme. The copious extracts show that the writer always preferred to use the words of others when he could. As a professor in Harvard University he must have been delayed by other work, as also, more especially, by ill health.

* "The Principles of Psychology." By William James. In two volumes. New York: Henry Holt & Co. 1890. pp. 689, 688. $6.00.

In a brief introduction the author apologizes for the length of the book, and suggests that some chapters may be omitted by the reader. He claims to exhibit a "positivistic point of view" as the original feature of the book. He will leave metaphysics aside. "Psychology, the science of finite individual minds, assumes as its data (1) thoughts and feelings, (2) a physical world in time and space with which they coexist, and which (3) they know." Then come the following chapters: The Scope of Psychology, Functions of the Brain, Some General Conditions of Brain Activity, Habit, The Automaton Theory, The Mind-Stuff Theory, Methods and Snares of Psychology, Relations of Minds to Other Things, Stream of Thought, Consciousness of Self, Attention, Conception, Discrimination and Comparison, Association, Perception of Time, Memory, Sensation, Imagination, Perception of Things, Perception of Space, Perception of Reality, Reasoning, Production of Movement, Instinct, The Emotions, Will, Hypnotism, Necessary Truths, and the Effects of Experience.

A perusal of these topics will show that Professor James has covered a large space and has by no means refrained from the metaphysical field. Even logic finds place. The first part deals with the brain and gives an immense amount of information in type and diagrams, as to what has been learned of its functions. As the experiments are described, one cannot help shuddering at the amount of vivisection involved, and thinking of its probable bad effect upon the sensibilities of students, but it is impossible to see that vivisection, anaesthetically conducted, can be wholly dispensed with. Only let it by all means be regarded with aversion.

In this connection the author has a chapter of marked value, ethically as well as otherwise, on Habit. He shows the importance of training the brain aright:

> Could the young realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good and evil, and never to be undone. The drunken Rip Van Winkle excuses himself for every fresh dereliction by saying, "I won't count this time!" Well, he may not count it, and a kind heaven

may not count it; but it is being counted none the less. Down among his fibres and nerve-cells the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one.

It is to be regretted that the whole passage and several others similar cannot be quoted in full.

Professor James next engages with the question as to what the mind is, and the best part of his book, if we can say so, when all is so interesting, lies here in chapters V. to X., inclusive. He first considers the automaton theory that man is a mere machine, a clock, somehow wound up to go a certain length of time. This, after giving Huxley and Clifford a full hearing, he rejects, because it contradicts common-sense, because the mind is conscious of exercising a control, because in mutilated subjects a power to use other parts is scientifically demonstrated, and because minds make use of experience. He rejects it as "an unwarrantable impertinence in the present state of psychology." So with the mind-stuff theory, ten alleged proofs of which he examines and rejects. What then does he hold? One statement of his view is this remarkable passage:

> We must ask ourselves whether, after all, the ascertainment of a blank unmediated correspondence, term for term, of the succession of states of consciousness with the succession of total brain-processes, be not the simplest psycho-physic formula.

This is remarkable because all that the author says of the *ego*, claiming that it is the conscious stream of thought, is really an unconscious restatement and modern expansion as far as it goes, of what was said in 1763 in the "Divine Love and Wisdom." Note, for instance, these words:

> In the brain are substances and forms innumerable in which every inner sense relating to the understanding and will has its seat. The affections, perceptions, and thoughts there are not exhalations from these substances, but are actually subjects emitting nothing from themselves, but merely undergoing changes according to the influences (alluentia) which affect them. (D. L. W. 42.)

That the mind lives by influx — "all that a man thinks and wills flows in" (D. P. 292) — is one of the commonest of sayings with our people. This, however, is spoken of the outer mind or *animus*, which is said, in D. P. 56, to consist of affections, perceptions, and thoughts, but no other is recognized by the "New Psychology."

Dr. James omits one most important point, the individuality, which might be called, to use his figure, the banks and bed of the river. His father was especially fond of treating of the *proprium*, and perhaps the son heard too much of it, but it would seem to be self-evident that no two streams are alike, and that the difference between two persons is more than the fact that one is conscious of himself as Peter and the other as Paul, for they have each his own form and speed and force. "Man has no self-hood unless you choose to call his own that he is such or such a subject, organ, or form. This self-hood is nothing but his quality as to reception." (D. P. 308, 309.) The individuality, objectively considered, is the peculiarity of one's life stream, which peculiarity is not only and not so much due to one's experience, to what comes to him from without, as to the form of vessel into which what comes is received, which vessel it is one's especial business to cleanse and to dispose to more abundant uncorrupted reception.

Professor James's use of the word "correspondence" in the extract above is significant. It is met with many times, sometimes marked as a quoted or peculiar word, more often left to stand in its own clearness. Thus he says that beyond the brain there is an outer world to which the brain-states "correspond." Most men employ almost exclusively the vocabulary of outward things.

It is impossible within our space to follow through these copious chapters in their order. Professor James holds that the body has an important part to play in all mental operations. Thus he does not believe that we have any emotions which do not give us a sense of bodily sensations. He has studied himself very closely in these matters, and is not little likely to have his remarks called in question.

As to philosophers of recent time (he makes no reference to the ancients), his comments are candid and often witty. Kant is "obscure," and made "a strange tactical blunder" when treating of pure thoughts. Hume is much oftener quoted, and with respect. Spencer is never praised, but the "inanity of his words," his "scandalous vagueness," his "chromo-philosophy," his "ejaculations," which are "beneath criticism," are the terms used in regard to him. Hegel is Professor James's abomination, and he makes all manner of fun of him and his disciples, but how nicely yet unconsciously he adopts Hegel as a guide when he says:

> All our knowledge at first is vague. When we say that a thing is vague, we mean that it has no subdivisions *ab intra*, nor precise limitations *ab extra*; but still all the forms of thought may apply to it. It may have unity, reality, externality, extent, and what not —thinghood, in a word, but thinghood only as a whole.

This is unsurpassable Hegelianism. Professor James believes in mind, in free-will, in woman's love, in duty, in prayer, and in God. If he seems to regard hypnotism as worthy of scientific respect, he is at least condemnatory enough of ordinary spiritism. He seems to me to occupy a vastly important middle position between the theoretical metaphysicians and the physiologists of an agnostic type, and it is to be hoped that his book will be highly useful to both classes.

Cambridge, Mass. THEODORE. F. WRIGHT.

WHAT SHALL IT PROFIT?

IF I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain, that am myself undone?

W. D. HOWELLS, in *Harper's Magazine.*

TO AN OAK.

How firm thy hold,
Despite the wrestling winds and cruel frost,
Upon thy little hoard of last year's gold,
Grown dim and old!
Drop thy last leaves
Into the wide and waiting lap of earth, —
The kindly mother-soil that gave thee birth,
Her hand forever weaves
Anew the tissues of the trees of God,
Where'er his rain and sunshine melt the sod.
Drop thy last leaves!

Be comforted!
The great auroral tides forever rise
And fall in rhythmic silence o'er thy head
Untouched by dread.
When rose leaves fall,
Or fruits for very ripeness, who sheds tears?
We only — thou and I — are filled with fears
Because we hear the call:
"Loose from your anchorage, and catch the breeze
That springs to waft you o'er the unknown seas
That wait for all."

In this thy state —
And mine — the viewless winds still wage their strife;
Here is the battle-ground of love and hate —
Of death and life.
But "in that day" —
Thy Spring and mine — when the slow-swelling flood
Of life has risen and touched the sleeping bud
That holds the perfect May,
The leaves shall fall; the dying loves and fears,
The hoarded hopes of our beleagured years
Shall "in that day,"
Be loosed and drift away!

MARY A. LATHBURY.

WOMAN'S PLACE IN CHURCH WORK.

My willingness to accept so readily Mr. Billings's invitation to the members to prepare a paper for this meeting, arose from a desire I have cherished for thirty years of bringing out the idea that in order to produce anything permanently useful or successful in church work, or social reform, there must be a mutual coöperation of both the male and female minds in about equal proportions.

In former times, there was an almost universal prevalence of the male element. Pure intellect ruled — truth was the main object — and whatever progress or improvement came, man took the credit of it all to himself. In our day, something of a change is taking place. The emotions are asserting their rights. Good is coming forward as the principal object; while love is said to be the greatest thing in the world, and woman comes to the front. In the early stages of this reaction an undue sentimentality may be the result, in which the affections aiming directly at immediate effects may work without sufficient wisdom. In such case woman will be in danger of claiming to herself the credit of bringing about the improvements or reforms in society.

In the New Church we clearly see that the two, though distinctly different, must be equally balanced. Love and wisdom must go on side by side. The law of this harmony is given in that verse of the description of the Holy City where it is said that the length and breadth of it are equal. For length is predicated of good, and breadth is predicated of truth.

And again, the City lieth four square, thus looking equally to all the four quarters. This signifies justice, and in the full heavenly light of united love and wisdom regarding all equally.

Will not this principle, properly worked out, serve to solve all the great social problems of our time — marriage and divorce, woman suffrage, the labor question, and many others? An illustration of one of these points we saw curiously and

pleasantly exemplified some months ago, on a visit to the Treasury Printing Office in the city of Washington. There the United-States bonds and greenbacks are printed. Great care is needed, and the processes are mainly performed by hand. Every printing-press is run by two persons, a man and a woman. The woman prepares the press, laying the sheet of paper carefully in its place, while the man with his stronger arm works the press stamping the impression. It struck us that here in this object lesson was a type of all our arts, and the different uses of society; there being in each one some part for the man and some part for the woman to perform — the problem being to discover the part for which each is especially fitted.

Do we not find something of a heavenly pattern for all this in the doctrine of the Grand Man? where for every good there is a corresponding truth, and for every truth its corresponding good?

We see on the right side everything pertaining to the emotions, or corresponding to love and goodness. While on the left side we find everything pertaining to the intellect or corresponding to truth and doctrine. There are some passages in the "Apocalypse Explained" to which attention should be called. They are nos. 259, 969, 1120, and 1121.

In this new age, women, acting principally from the affections, are recipients of influx from the new heavens in a way peculiar to themselves, and different from the men. While with man it comes as an illustration of the rational principle or intellect, with the woman it comes as a longing desire to do something, to be kind to some one, to reform abuses, to help or comfort somebody. It seems, then, the true function of the men clearly is to study the doctrines taught in our church, which will have the effect of brightening the intellect, and give them the appropriate wisdom for bringing forth into effect the heavenly impulses it is given to the woman to receive. And if they do not bring out this practical part of the system, the celestial truths, why, women will have to go on alone, and do the best they can, though liable to many mistakes or blunders.

You remember that in a certain emergency Deborah, the prophetess, was raised up to save Israel from the Canaanites, because there seemed to be no man capable or willing to undertake it.

How delightful it will be when our church, composed equally of males and females, working together in harmony, each performing their own proper function, and appreciated in their use, shall make a united effort for the good of the church and of mankind. When in humility we look to the Supreme Homo, in Whom Divine Fatherhood and Motherhood are perfectly united (A. C. 8897), and acknowledge that union as the Source from whence these new heavenly influences come, then will be given in the church on earth, spiritual prolifications like those which we read of as taking place in the heavens.

Portland, Me. SOPHIA W. HAYDEN.

"THEY are angelic spirits, who are on the confines of the paradisal abodes, who insinuate such dreams [beautiful and instructive]; to whom also is assigned the duty of watching over certain men while they sleep, lest they should be infested by evil spirits. This duty they perform with the greatest delight, insomuch that there is emulation among them who shall attend; and they love to affect man with sweet and delightful things which they see in his affection and disposition. These angelic spirits are of those who in the life of the body have delighted and loved to make life for others delightful, by every means and endeavor. . . . They belong to the province of the cerebellum; because the cerebellum, as I have been instructed, is awake during sleep, while the cerebrum is asleep. The men of the most ancient church had their dreams from thence, with a perception of what they signified; from which in great part came the representations and significations of the ancients." (A. C. 1977.)

OPEN LETTERS.

TIMES OF COMMUNION.

After calling attention to the fact that some of the societies have ceased to receive the communion on the first Sunday in July, and have taken some Sunday in June instead, and after remarking upon the benefit to be derived from observing the same day, our correspondent (whose letter is too long to be printed in full) concludes as follows :

I am in favor, then, it seems hardly necessary to repeat, of having this sacrament administered four times a year, and on the Sundays upon which the General Convention shall decide, so that the whole church, through the length and breadth of our vast domain, from ocean to ocean, may engage simultaneously in this, the holiest worship with which it is entrusted. And here I need not be reminded that we live on a terrestrial sphere, which revolves once on its axis every twenty-four hours; for all that can be signified by the word *simultaneous* when used in this connection, or under the condition specified, is, that at every point in the sun's daily course from east to west, at which he ushers in the morning light of one of the Sundays selected for the celebration of this worship, every communicant at that point should give up his mind to the sphere of the sacred season, should occupy his mind with an idea of the solemn service in which he, on that day, is to engage, and think of those at his east who have already partaken of this holy feast, and of those at his west who are about to do so. No one, surely, will be slow to admit that there is a vast good in such a sympathetic simultaneousness on the part of the communicants of the church as this.

> "And many nations shall go, saying,
> 'Come let us go up to the mountain of Jehovah,
> To the house of the God of Jacob,
> That He may teach us His ways
> And that we may walk in His paths!'
> For from Zion shall go forth a law,
> And the Word of Jehovah from Jerusalem." (Micah iv. 2.)

> "For from the rising of the sun even to the going down of the same,
> My name shall be great among the nations.
> And in every place shall incense be offered to my name,
> And a pure offering,
> For my name shall be great among the nations,
> Saith Jehovah of Hosts." (Mal. i. 11.)

The winter celebration of the Lord's Supper should take place on the first Sunday in January. I do not favor having religious services on the twenty-fifth of December, except when this day falls on Sunday. In this case, I should have an Advent sermon and an appropriate service of song. When the twenty-fifth of December comes on any other day of the week, I would have the day devoted to the secular celebration of this festival, which celebration should be an ultimating of the service on the Sunday previous. For when the twenty-fifth of December does not fall on Sunday, there should be a celebration of Advent on the previous Sunday. The spring celebration of this worship should take place on Easter Sunday, a day which cannot occur earlier than the twenty-second of March, nor later than the twenty fifth of April. Eastertide should be marked by a baptismal sphere. All who are prepared for baptism at that season should at that festival receive it. The summer celebration of this worship should take place on Whitsunday, which would bring it between the tenth of May and the fifteenth of June. Whitsuntide should be the season for confirming those who wish to enter the second gate of the church, and are properly prepared to take this solemn step in the regenerate life. The fall celebration of the Holy Supper should take place on the first Sunday of October. The first day of this month is, in the Christian Calendar, the day of "The holy guardian angels." It should have been observed in its proper place, that in that same calendar, the first day of January is the day of the Circumcision of our Lord, an argument in favor of having the celebration of the Lord's Supper on the Sunday nearest to that day. These results are respectfully and affectionately submitted to the consideration of my New-Church brethren.

Jacksonville, Ill. J. O. Colburn.

"Charity may be defined as doing good to the neighbor, daily and continually; and not only to the neighbor individually, but also collectively; and this can be done only by means of what is good and just in the office, business, and work in which any one is, and in his relations with those with whom he has any dealings; for this he does daily. . . . The man who thus practises charity, becomes charity in form, more and more; for justice and faithfulness form his mind, and their exercises form his body. . . . Such become at length like those of whom it is said in the Word, that they have the law written on their hearts." (T. C. R. 423.)

DOCTRINAL STUDIES.

LITERAL AND SPIRITUAL INTERPRETATION.

By what criterion shall we decide what portions of the Word are to be understood literally, and what portions are to be taken only in their spiritual meaning?

This is a question of the greatest importance. There are over six hundred precepts in the law, as the Rabbis counted them, and of these some refer to customs which are not now in use and they have therefore ceased to be directly applicable to our lives. There are also precepts which embody the law of retaliation — a law the bearing of which the Lord greatly modified in his Sermon on the Mount. Then there are precepts concerning the marriage relation, which we know to have been permissions on account of the hardness of heart of the Jews. Sacrifices, as to which the largest part of the Book of Leviticus treats, are not required from men now, because worship is to be no longer merely ceremonial but of the heart and life. This remark applies also to all the commandments in regard to the construction of the Tabernacle.

Moreover, as regards the legal portions of the Word, there is some room for our question in the New Testament also, since we can see that public order would not be promoted by a literal observance of the injunction to turn the other cheek to him who smites, to let the inner garment be given also to him who takes away the outer, and so forth. Such submission to evil on the part of the better class in the community would certainly lead, so far as we can see, to the detriment of the public peace.

Thus far of commandments. But in the historical portions of the Word are many statements, in regard to the literal accuracy of which questions must arise. All of Genesis preceding Abram is evidently not intended to be taken as literal history, and the large and indefinite numbers often applied in the sub-

sequent books seem not to have been intended to be regarded as exact statements. Then there is the account of the sun and moon standing still in JOSHUA x., which unlike other unusual and Providentially provided events spoken of would subvert the very order of the universe.

In the Prophets, perhaps not so much difficulty arises, yet even here, although we well know that the spiritual meaning is the true one and that which received its exact fulfilment in our Lord's life, we are reminded that he also literally fulfilled many prophecies, as when he entered Jerusalem riding upon an ass, and when he rose on the third day.

How then are we to determine what portions have a spiritual and a literal bearing, and what a spiritual bearing only, upon our lives? In fact the question is not so difficult as it may at first appear. The Lord hath not left himself without a witness. And a witness we must have. It will not do that every one should be left to his own reason in this matter, or endless confusion and uncertainty would arise. What then is our criterion?

The answer is that "without doctrine the Word cannot be understood." Under this head, in S. S. 51, Swedenborg refers to the many statements therein which are only appearances of truth and sometimes involve contradictions, and he treats of some such, and then says that "they are perfectly consistent with each other when viewed in their true light according to doctrine."

The only question which remains then is, Have we doctrine in general or particular which meets the whole case which has been presented? We certainly have. The very fact that no passage in particular is in doubt shows that the means of answering questions as to such passages when they arise are in existence.

We know in general that it is the spirit of the Word which is above time, which we need. It is in that meaning which is removed above the mere history that it comes home to men now. They do not need to pass nor to know how to pass from Egypt to Canaan literally but spiritually. The promises as to the future glory of Israel do not bear upon the political

future of any one nation, but upon the spiritual future of mankind. What is said as to the end of the world does not refer to this earth, but to the church among men. But when the literal fulfilment did not interfere with the spiritual and real fulfilment, our Lord, doubtless for the sake of helping the faith of His disciples, realized the promises even literally.

This is a matter of general doctrine, which is becoming more clear from day to day in the Christian world, as the expected literal fulfilment of prophecy does not take place, and as some perception of what is spiritual and some knowledge of physical laws lead men away from the views of the last century.

General doctrine also teaches us that there was no attempt made to preserve in the Word the whole history of the Israelites, but only such portions as were adapted to convey the spiritual meaning, and that many things, as for instance the Divine anger, were spoken of according to the appearance, in a way useful to depraved men and not likely to mislead righteous ones.

But there is very much doctrine of a particular sort which is needed to remove all difficulty. We are taught that the early portions of Genesis were taken from the Ancient Word, and were written in the style of that Word, in which historical details were subservient to the spiritual contents.

The four chapters — twentieth to twenty-third — of Exodus which contain the precepts given to Moses on Sinai are specifically treated in A. C. 9349, and are arranged under the three heads of those wholly to be observed, those which may be observed with advantage if desired, and those which are abrogated as to use at present in the church. A perusal of these chapters with reference to this division, care being taken to use the numbers of verses in the Latin Bible of Schmidius which Swedenborg used, will show to every reasonable mind the accuracy of the distinctions.

We are told in regard to the sun and moon of JOSHUA x. that the expression, "Is not this written in the Book of Jasher?" points to the Ancient Word from which it was

taken, and that Joshua really beheld two lights having the appearance of a sun and moon.

Also, as to our Lord's injunction of submission to the wicked, we are told very definitely that "these words are not to be understood according to the sense of the letter. The Lord," says Swedenborg, "here opens the interior things of heaven, but by means of such things as are in the world"; and the full explanation of those commands is then given. (A. C. 9048.) In A. C. 9209, he says, "the internal sense contains such things as the genuine doctrine of the church teaches"; thus the doctrine brings to bear upon the letter the light of the Spirit, solving all doubts.

In respect to the graves opening after our Lord's resurrection (a passage which seems difficult of reception in its literal meaning), we read, "Not that those bodies which lay in the tombs rose again, but that those who slept appeared," and he then speaks of those who were at that time liberated. (A. E. 659.)

From this very rapid survey of the matter, it would appear that the question with which we set out is not by any means a difficult one. At all points where difficulty would arise, for want of true principles of interpretation, we are presented by the Divine mercy with abundant teaching.

It should be added that, in being thus guided, man is not compelled to follow blindly at all. Swedenborg speaks of the enlightenment bestowed upon those "who love truths for truth's sake and apply them to the uses of life," and in this enlightenment he says that "they collect for themselves doctrine from the literal sense of the Word, and thus kindle a light for their further advancement." Others being too much "drawn away by the cares of the world" to do this, are to "inquire whether the doctrine collected by others agrees with the Word." (S. S. 57 to 60.) Thus what is taught us by means of Swedenborg is intended to find a response in our own intelligence, and to promote in us that enlightenment in which we shall see clearly how all portions of the Word are to be understood.

T. F. W.

THE INVISIBLE AND THE VISIBLE GOD.

THE *New-Church Life* for March contains a long reply to our February article on the Perversion of a Truth. The reply consists mostly of extracts from Swedenborg, which, when fairly interpreted, seem to be entirely in harmony with the MAGAZINE article, and therefore require no comment. The *Life*, however, conceives that in refusing to call the writings of Emanuel Swedenborg, the Divine Human of the Lord, we are rejecting the visible God, and returning to the invisible. In regard to this a few words may be permitted, especially as the subject of the invisible and the visible God is in itself so interesting.

It is perhaps a sufficient reply to the charge of the *Life*, to say that the invisible God was made visible in our Lord and Saviour some seventeen centuries before Swedenborg's books were written. So the Lord Himself taught in saying, "No man hath seen God at any time, the Only-begotten Son Who is in the bosom of the Father, He hath brought Him forth to view." . . . "He that hath seen Me hath seen the Father." And so Swedenborg teaches:

> The one God Who is invisible came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible, and thus capable of conjunction. (T. C. R. 786.)

Thus the disciples saw Him, and the Apostolic Church down to the time when its sun was darkened by the fatal division of the Divine into three persons. (See T. C. R. 137.)

Then indeed came a long period in which the visible God was passed by in the effort to seek an invisible God of different quality from Him Who was visible; and conjunction with the Lord ceased in the church. And therefore it was necessary for the Lord to expose the falsities which had intervened to hide Him from men, and to reveal the doctrines by which His human life and nature could be understood — which was done in that little book upon which was written "This book is the Coming of the Lord" — and also to open the spiritual sense of the Word, in which "the Lord's whole life is de-

scribed, as it would be in the world, even as to perceptions and thoughts, for these were foreseen and provided." (A. C. 2523.) By these means God again became visible, and more perfectly visible than ever before, because He was known more perfectly, and thus a more definite and full idea of Him could be formed. For, that He is visible does not mean that He is seen with the eyes, but is definitely seen in the thought. Swedenborg says, "No one is conjoined with heaven . . . unless in the idea of his thought he sees God as a Man." (A. E. 1109.) "The Lord God the Saviour . . . being God and Man, may be both approached and seen in thought." (T. C. R. 339.) And this new view of God as a Man is given, not by a new Incarnation, but by opening more interiorly the record of His life on earth, that He Who lived with us may be distinctly seen as God with us.

The writings of Swedenborg open to us this view of the Lord in the Word, and it is thus that He again becomes visible to us as a Man. But to say that these writings are the Lord, is again to lose sight of Him as a Man.

J. W.

"Man is born that he may become charity; and he cannot become charity unless he perpetually does the good of use. But this cannot be unless he looks to the Lord and shuns evils as sins: for to look to the Lord and shun evils as sins is the first thing of charity, and the second is to do good works. Now, the good works that he does are goods of use, — which he does every day, and which, when he is not doing, he thinks of doing. So he is always in the good of use,— from morning to evening, from year to year, from his earliest age to the end of his life. Otherwise he cannot become a form, that is, a receptacle, of charity." (Doctr. Charity.)

BOOK NOTICES.

SHORT HISTORY OF THE CHURCH IN THE UNITED STATES. By JOHN F. HURST, D. D. New York: Chautauqua Press. 1890. pp. 132.

NOTHING could be more compact than this book. It is thoroughly arranged in thirty-five chapters with the paragraphs numbered, and is furnished with a full index. It is divided into two parts, the first of which treats of the early settlements and their theologies, and the second deals with more recent movements. We note in passing an early error in the book, when Harvard College is said to have been founded in 1639, and to have received "over eighteen hundred dollars" from the will of John Harvard. It was founded in 1636, and the bequest of Harvard was seven hundred pounds, over three thousand dollars. We notice that he speaks of the "Monday lecture in Boston." That was before Joseph Cook's day, and we think that he means the Thursday lecture. It should be noticed to his credit, for he is a Methodist bishop, that he speaks last of his own body when treating of the larger churches. He makes a naïve remark as to the Unitarians, "that they are bound together by a great variety of theological sentiment." This harmony of disagreement sounds Irish. For some reason, although they are much more numerous, he gives little space to the Universalists compared with that devoted to the Unitarians; and then he comes to the "Swedenborgians." We quote the whole:

> The Swedenborgians began their organization with the preachings of the doctrines of Swedenborg, or The Church of the New Jerusalem, in Philadelphia, by the Rev. James Glen. In Boston, Samuel Worcester was active in propagating Swedenborgian views about 1817. The General Convention was organized in 1818. The congregations are chiefly in New England, Ohio, and Pennsylvania. There is a large measure of independent views in the separate congregations. The theology in one may differ considerably from that in another.

Of this we can only say that the Rev. William Hill ought to have been mentioned as the Boston evangelist, that the Convention was organized in 1817, that the writer is in fault in giving no account of the faith, and that his closing repetitious sentences

are entirely mistaken. Indeed he seems to be trying to say something, when he knows not what to say. No man can give an account of the faith and organization of the New Church in this space, and perhaps the only possible way was that taken by this writer, to use unmeaning generalities.

When he closes by referring to the "superfluities called Higher Criticism," we are forced to conclude that he is too inexact a writer to be a historian. Had he said "crudities" we could have found no fault with the phrase.

TELL EL HESY (LACHISH). By W. M. FLINDERS PETRIE. London: Palestine Exploration Fund. 1891. pp. 62. Price to subscribers $1.75, to others $2.75.

As an excavator of ancient cities Mr. Petrie has no superior. His physical endurance, his intense interest in the search, and his quick discernment in noting historical signs, make him just the man for this most interesting and valuable work, as his volumes on Tanis, Naukratis, Gizeh, and other places show. Last year he left for a time the employ of the Egypt Exploration Fund and opened in southwestern Palestine the mound which covers the city Lachish, destroyed by Joshua after the battle of Ajalon. His success is proved by this volume. It was so great that the Palestine Exploration Fund will renew the work the present year under a promising American, Mr. Bliss, son of the President of Beyrout College; and one who is fully at home in the land.

The volume before us covers the question of the identification of the site, sketches the history of Lachish, and then fully describes the details of walls and relics. A large number of plates is added, making a complete account of the excavation so far as it has been carried. It has been ascertained already that we have here an Amorite town very strongly walled, destroyed and afterwards rebuilt by the Israelites, and then once more destroyed and left with its historical treasures buried and preserved till this day.

To any one desirous of becoming a subscriber we will send a descriptive circular, the editor of this MAGAZINE being United States secretary for the Palestine Exploration Fund.

ANNE BRADSTREET AND HER TIME. By HELEN CAMPBELL. Boston: D. Lothrop Company. 1891. pp. 373. $1.25.

MRS. CAMPBELL has made an excellent reputation as author of "Prisoners of Poverty" and other books on neighborly love, and

how to remedy the lack of it. She has here tried her hand as a historian, and a very interesting story she has made, telling of the state of things in England which drove the Puritans to America, describing the colony as delicate, intellectual, brave Mrs. Bradstreet found it; giving us glimpses of the homes at Charlestown, Cambridge, Ipswich, and Andover, all in the wilderness, letting us see the character of the husband, the Governor, and giving us abundant extracts from Mistress Anne's poetry, in which, as it went in those days, she was skilful. With her clear head she pondered deep problems and wrote about them in eloquent prose. Is not this good sermonizing?

Some Christians do by their lusts and corruptions as the Israelites did by the Canaanites, not destroy them but put them under tribute, for that they could do (as they thought) with lesse hazard, and more profit; but what was the Issue? They became a snare unto them, prickes in their eyes, and thornes in their sides, and at last overcame them, and kept them under slavery; so that it is most certain that those that are disobedient to the Commandment of God, and endeavour not to the utmost to drive out all their accursed inmates, but make a league with them, they shall at last fall into perpetuall bondage under them, unlesse the great deliverer Christ Jesus come to their rescue.

Wickedness comes to its height by degrees. He that dares say of a lesse sin, is it not a little one? will ere long say of a greater, Tush, God regards it not.

DREAMS. By OLIVE SCHREINER. Boston: Roberts Brothers. 1891. pp. 182. $1.00.

THE "Story of an African Farm" appeared anonymously and attracted much attention, on account of its intense dramatic power, joined with a gloomy realism. Its author's name is given us here, and we also see her strong, even wilful face. Her "Dreams" are allegories of varied length and depth. Some are little life lessons. Others are elaborate presentations of life problems. The one called the "Hunter" and taken from the former book, is the strongest and the darkest, representing a man seeking for the great white bird Truth, and finding that the Lord and Immortality were birds of inferior value. He therefore pressed on to seek on high mountains, with toilsome climbing, that which he could approach but never attain. So he died, unsatisfied. It is a pathetic and vivid presentment of Miss Schreiner's and others' vain hope to find truth by rejecting the Way, the Truth, and the Life. This is the shortest of the "Dreams":

I saw a woman sleeping. In her sleep she dreamt Life stood before her, and held in each hand a gift — in the one Love, in the other Freedom. And she said to the woman "Choose!"

And the woman waited long; and she said, "Freedom!"

And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall rerurn. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.

SWITZERLAND. By LINA HUG and RICHARD STEAD. New York: G. P. Putnam's Sons. 1890. pp. 430. $1.50.

WE cannot too highly commend this one of the series called "Story of a Nation." Where there is so much to be told it is admirable that these writers have been able in a brief space to cover the entire period from the lake-dwellers to the present time. All the great struggles are distinctly described, and the spirit of the mountaineers is felt by the reader. Many illustrations add value to the pages. The pleasant part of Swiss history is that the people have continually ascended in national and private life so that the past is not looked back upon with regret. The writers do not commit themselves fully to the William Tell story, but they are not willing wholly to reject it. A clear map and a full index make the volume complete.

FRIEND OLIVIA. By AMELIA E. BARR. New York: Dodd, Mead, & Co. 1890. pp. 455. $1.50.

IT would be difficult to present the Friends or Quakers in a more favorable light than this story affords. The time is near the close of Cromwell's career. The Royalists had in the dissolute Charles II. a fit representative of self-indulgence, pride, and worldliness. The Puritans were cold and cruel in their harsh Calvinistic assurance of right, and their priests were a domineering class. Against this background, Friend Olivia gleams forth in her white dress, her purity, her peace, her self-repression; and her Puritan lover shows himself her equal in conscientiousness. Anastasia De Burg and her brother — the one an unprincipled beauty, the other a Royalist desperado — stand opposite, and their violent endeavors to destroy Olivia fail at last. The descriptive part is so well done that the reader seems to be living in northern England, and to see the people go to and fro.

POWER THROUGH REPOSE. By ANNIE PAYSON CALL. Boston: Roberts Brothers. 1891. pp. 169. $1.00.

WE advise our readers to read this little book, which is aimed against the unnecessary strain and nervous expenditure of life.

Miss Call is right in her accusation that we all labor to no purpose in many ways, and she tells us so in definite terms and suggests the remedy. Among the ways in which wasteful labor takes place, she enumerates unnatural postures in sleeping, over-exertion when walking, worry when waiting, and, especially, extreme self-consciousness. As in the religious life, we must become as little children, so it appears that in the physical life, we must take pains to cultivate the child's repose of body with ease of mind.

The remedy is to make a peaceful state possible through a normal training of the physique; to realize and follow a wholesome life in all its phases; to recognize daily more fully through obedience the great laws of life by which we must be governed.

Biblia is a monthly publication made up of the accounts of the most recent and interesting discoveries in Bible lands. It especially assists in telling of the work of exploration in Egypt and Palestine. We find the contents full of value to the Bible reader. It is published at one dollar a year, by Dr. C. H. S. Davis, Meriden, Conn. Here is one of its bold sayings:

Dr. Brugsch, the great explorer of Egypt, commenced his task as an infidel, with no interest whatever in the Biblical record, but the archæological evidence of the truth of the Old Testament in its references to Egypt was so conclusive that he yielded his prejudices, and today is a strong defender of the accuracy and integrity of the Old Testament records. Archæology, not philology nor the exegetical methods, wrought this wonderful change in his faith. Egypt, Babylon, Nineveh, and Syria, with Asia Minor, and the isles of the Mediterranean, are in process of exploration, by which it is believed the Pentateuchal history and the subsequent relations of Israel with Oriental nations will be fully validated. Such eminent scholars as Schrader, Brugsch, Naville, and Sayce, have in their hands these Old Testament problems and are doing more for their solution than such workers as Dillmann, Socin, Kuenen, and Wellhausen, who are pettifogging with Arabic and Hebrew, or forcing a fallacious exegesis upon the inspired Word.

The International Journal of Ethics is a new quarterly published at 1602 Chestnut Street, Philadelphia, two dollars a year. The editors are Felix Adler, of New York, Prof. Royce, of Cambridge, and five foreign scholars. The *Journal* may be regarded as the organ of the movement represented by the Ethical Societies, and seeks to benefit mankind by clear thinking in the effort to solve social problems and by urging men to care for one another. Prof. Royce has made two philosophical contributions — a scathing criticism of F. E. Abbott's "Way out of Agnosticism," and a favorable review of Prof. James's "New Psychology."

Classic French Course in English. By Wm. C. Wilkinson. New York: Chautauqua Press. 1890. pp. 320. $1.00.

This work belongs to what is aptly called the "After-School Series," and is written for the sake of those who, unacquainted with French, wish to inform themselves as to French literature, ancient and modern, and the lives of its principal authors. Mr. Wilkinson is at home in this work, having so prepared books on Greek, Latin, and German writers. After a chapter on the characteristics of French literature, he begins with Froissart (1337–1410), and goes through with Rabelais, Montaigne, La Rochefoucauld, La Fontaine, Moliere, Pascal, Madame de Sevigné, Corneille, Racine, Bossuet, Fenelon, Le Sage, De Tocqueville, Montesquieu, Voltaire, Rousseau, and so on to Victor Hugo. Extracts are given from every writer, and a fair estimate of him is made.

Positive Religion. By Joseph Henry Allen. Boston: Roberts Brothers. 1891. pp. 259. $1.25.

Rev. J. H. Allen, editor of the *Unitarian Review*, has printed in a neat volume twelve essays and several shorter papers, which he calls "Fragments and Hints." Most of the essays read like sermons. There is also an interesting address on "World Religions." He is a ready writer, free from the controversial spirit and practical in his cogitations.

The Children's New-Church Messenger is going forward hopefully in its sixth volume. It is issued monthly, at thirty cents a year, by Rev. A. Roeder, of Vineland, N. J., and deals with what is interesting to children, giving explanations also of the Sabbath-School Lessons of the New-Church and International Series. Mr. Roeder understands little folks and makes his paper helpful to them.

The New Reformation is further described as a "Lay Sermon by a Prognostic." It is a pamphlet dealing in a mild way with the evils of the time and predicting the changes in the direction of genuine religion which will take place. The writer is hopeful and commends Tolstoi, Bellamy, Henry George, and the Farmers' Alliance.

THE NEW CHURCH.

TRAINED MINISTERS.

THE report of the Ohio Association's last session contains a few words of much significance. The President had brought forward the subject of missions, which at once led the members to think of the large territory in their charge, of the small number of ministers, and of the difficulty of raising means to put a larger number of men into the work even if such men should present themselves. Then came the following remarks:

MR. GODDARD: I have had applications virtually from six or seven men within the past three years. I have been compelled to discourage them in every case but one, simply because I have felt that the people were not prepared to listen to them. Some cases were plain enough, but I do wish we could use good men, even although they are not university or school men; but I find the laity are much more particular than the ministers as to who shall preach.

MR. DANIELS: If I had to go over the road again I would go to the Theological School.

This language of Rev. John Goddard, President of the Association, indicates that he sometimes comes into communication with a man to whom the idea of the ministry has been presented in some way, and who would probably enter upon it readily if a Society requested it. He knew the doctrines only partially, perhaps, and he had characteristics which would suggest a somewhat imperfect and inferior service in the ministry. Now Mr. Goddard knew that our Societies do not like inadequate performance of the ministerial office, and he had hesitated to give men encouragement. Thus nothing was effected and the problem went on without solution.

Mr. Daniels, one of the most active of our ministers, who joined us a few years ago from the Methodists, thought of the remarks, as we are all apt to do, in a spirit of teachableness, and immediately said that if he had his course to cover again, he would obtain direct instruction in the ministerial use as performed among us.

Two interesting points are here brought forward in a practical way, what the people may expect of the minister and what the minister may do to meet this expectation.

We sympathize with the people in their demands upon the minister. They do not seem to us to be as a rule unreasonable in their wishes. Individuals may be unjust towards the minister as they may be towards any one with whom they deal, but they do not represent the body of our people. Our people, in general, expect a reverent bearing in the pulpit and are grievously disappointed with flippancy of speech, unsuitableness of dress, or an air of indifference in the presence of the Holy Word and the congregation. They dislike hurry on the one hand and a sluggish manner on the other. They dislike a neglect of the liturgical rites or too great an emphasis in conducting them. They dislike untidiness and clownishness and self-assertion. They form in their minds a certain ideal of the ministerial quality, and they cannot bear to change it and to become apologists for an ill-mannered or irreverent or illiterate minister.

But, more than all, they maintain worship, erect churches, and employ ministers, because they wish to be fed with the bread of heaven, because they wish to hear sermons which will strengthen them with power from on high, and because they feel in the week a thirst which the Sunday may be expected to satisfy. They are not anxious to know what the minister will preach about nor to direct his choice of a text, but they are anxious to be helped by him. They are therefore greatly disappointed if he proves to be incapable of teaching them, if he does not know how to do what they had hoped for, if he has little or no ability to open the Scriptures, and is only affirmatively disposed towards the New Church, but not a living member of it. Some men fail at every point and diminish the regard in which they are held by the people at large, because in this vital respect of teaching the Word, they are deficient and are doing disappointing work.

In respect, secondly, to what the minister should do for the people's sake, Mr. Daniels seems to us to have spoken wisely. An institution existing for the very purpose of teaching men how to interpret the Holy Word, cannot be ignored by a man who feels called to enter the ministry of the New Church. If he has had previous ministerial training he may need but a brief course of study, but to suppose that, simply because he can already preach, he needs no special Bible instruction is to make a grave mistake. There are men now in our ministry wondering, perhaps, why they are not more sought after, who, if they could see themselves as the people see them, would at once do the school work which they

have omitted to do. There are men failing in the ministry, after leaving the school, who went forth from it not graduated, and not sufficiently prepared to preach. To all such the lay people may seem exacting and arbitrary, but they really are simply asking to be fed with what the New Church has to give.

The difficulty of support, while studying, will of course come at once to mind, but it seems to us a mistake to regard this as an insuperable difficulty. There are cases in which men, feeling compelled to omit the study at the school, have found financial straitness result from the disappointments which they produced here and there, and after some years, have seen that they were improvident in their seeming prudence. There are cases in which men have with some trouble found the means of taking a course of training, and have afterwards been prosperous because their services were wanted. If there be any work in which thoroughness is needed, and any cause which is worthy of thoroughness, it is that of our ministry.

We have used the term thoroughness, not meaning to claim for the school or its teachers more than a moderate ability to do the work, but only emphasizing in a general way the thoughts which found expression in the Ohio Association.

BIRMINGHAM, ENGLAND.

We are informed by *Morning Light*, that Mr. John Bragg, after fifty years' service in the Sunday school, recently gave notice that his health obliged him to give up his regular attendance. As a very fitting recognition of his helpfulness, a general meeting was held, when his portrait, and that of his co-worker, Mr. I. A. Best, were hung upon the wall, and Mr. Bragg was presented with an album to remind him of the faces of some of those who have benefited by his instruction. We hope that in this country similar events may be chronicled, for they do as much good to the donors as to the recipient.

REV. JAMES ERWIN.

Some of our readers will remember an interesting Kentucky gentleman, who attended the last Convention, and who preferred, though actively engaged in preaching the doctrines, to remain in the Baptist Church. He has lately given, in *New Christianity*, an account of his application to be ordained, but the Baptists refused to ordain him, as would seem reasonable to expect, seeing that he is so wholly separate from their ministers in his faith. He states his purpose thus:

I propose, the Lord helping me, to keep right on preaching the new doctrine, but my ordination will have to wait for the present, or until some society of the receivers of the new faith see fit to ordain me to the ministry of the Word.

He would certainly meet with a very different reception if he should apply to our people to whom he seems to belong in spirit if not outwardly.

SUNDAY-SCHOOL CONFERENCE.

THE session of the Massachusetts Conference on the 22d of February, was much enjoyed. Every committee was ready to do its full part in putting before the large meeting profitable subjects. The application of common-school methods was a fruitful subject, and it was pleasant to see that all, or nearly all, were in favor of thorough instruction. Examination was a kindred topic, also treated exhaustively by a paper, and then freely discussed with an evident inclination to adopt from our English brethren a system of examinations, provided the same can be freed from what is objectionable in such tests. There was not so much exemplification of work as some teachers want, and this may be brought in to advantage next time.

JAPAN.

THE remarkable account given in the *New-Church Pacific* of the introduction of our doctrines into Japan, has attracted much attention. The important facts are: The feeling of the Takimi family of Tokio, that the missionaries taught a doctrine inferior to the truth and too tritheistic, the efforts made by sending sons of the house abroad to learn of a better view, the failure of the two older sons and the success of the third, who came upon a copy of "True Christian Religion" in San Francisco, and immediately began to translate it and send portions home, the satisfaction of the parents, their diligent promulgation of the good news, societies formed to read the new truths, money raised and the new translation put into print, a hundred or more persons already interested, the appearance that these societies of "Love and Wisdom" will be the beginning of the New Church in Japan. It is most of all pleasant that it is so purely a Japanese movement.

ITALY.

OUR dear brother Scocia writes under date of Jan. 14, that so many copies of Swedenborg's works have been sold in the last few months, that the supply of "Heaven and Hell" is wholly ex-

hausted, and that of "Divine Providence," and the "Heavenly Doctrine," reduced to a few copies. He will therefore bring out a revised edition of "Heaven and Hell" as soon as he has completed the translation and publication of the "Last Judgment," on which he is at present engaged.

This, we need not add, will require that contributions should be made, through the Board of Missions, and no one, who has seen the Signor and his admirable wife, will doubt that the blessing of the Lord will rest upon their work.

A CATECHISM.

Rev. E. R. Tuller has composed a little, neatly printed catechism, sold at ten cents, by Rev. A. Roeder, Vineland, N. J. The contents seem to us open to objection here and there, as when the question "Whom did God first make?" is answered by "Adam and Eve"; and when the question "After the angels went away into heaven, what did the shepherds see?" is answered by the unfortunate error "A star in the east."

DAILY READINGS.

We have received the "Calendar" for daily reading issued by the Academy. It differs from other such arrangements in providing for the reading of the doctrines in the morning, and the Holy Word in the evening, thus putting the explanation before that which is explained.

"THE GREAT SWEDE."

A minister has kindly sent us a newspaper containing a report of a lecture which he lately delivered, and in which he named an extract from the doctrines as the words of the "great Swede." This seems to us to be likely to give the impression that our people are disciples of a man. We fear that missionary work done in that way will be unfruitful.

SWEDENBORG PUBLISHING ASSOCIATION.

The Annual Report of the Swedenborg Publishing Association gives an interesting account of work done by Rev. B. F. Barrett and others in publishing the paper called *The New Christianity*, as well as books and tracts. Letters are given showing that this organization, besides other services, performs an important use to a considerable class of people who receive the principles of the New Church, but do not feel led openly to acknowledge them.

THE RELIGIOUS WORLD.

CONFUSED VIEW OF HEAVEN.

THE *Presbyterian Journal*, discoursing on death, has said with truth:

"Life is worth living" here so long as the Master has work for us to do. The time which he has appointed for death we should not anticipate if we could. But we should not go all our days in bondage to the fear of it. When it comes to those who are near to us, we should sorrow indeed because of our temporary separation, but not as those who have no hope; the comfort and the joy of the Christian revelation should chasten the sorrow and even throw an atmosphere of joy around it. And when we are called upon to depart, we should welcome, rather than shrink from, the translation.

For, the redeemed soul goes perfectly purified from the body at once to the Paradise or Heaven of glory, where Jesus is, to meet with those who have gone before, and in the sinless place to continue actively in the worship and service of God. Those who remain here a little longer shall follow and enter into the same joy. Thus Heaven is perpetually witnessing reunions of those whom death had separated here.

This is as Scriptural in tone as it is comforting in its effect; but why does the brother go on with these strange words?

And then, at the last, all shall return together with the Lord, and reclaim their sleeping bodies, which shall awake at his voice, transformed like his glorified body; and so shall they all ever be with the Lord.

Has our Lord taught him anything of this sort? If so, in what passage? Here are persons passing through death "to continue actively in the worship and service of God," and that is the glorious promise of the Gospel everywhere; but to pass back again, leaving the service, with the mere prospect of being bodily with the Lord, that is neither Scriptural, nor reasonable, nor comforting.

BIBLE HISTORY CONFIRMED.

THE decipherment of Assyrian records is bringing to light many confirmations of the Scriptures. We quote first from 2 Kings, xviii. 13–15:

Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria, to Lachish, saying, "I have offended; return from me; that which thou puttest on

me I will bear." And the king of Assyria appointed to Hezekiah three hundred talents of silver and thirty talents of gold. And Hezekiah gave all the silver that was found in the house of the Lord and in the treasures of the king's house.

Now let this be compared with the following, from a terra cotta prism from the ruins of Sennacherib's palace:

Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by the force of my arms and the might of my power I took forty-six of his strong-fenced cities, and of the smaller towns I took and plundered a countless number. And Hezekiah himself I shut up in Jerusalem like a bird in a cage; building towers towards the city so as to hem him in, and raising banks of earth against the gates to prevent escape. Then upon this Hezekiah fell the fear of the power of my arms, and he sent to me the chiefs and elders of Jerusalem, with thirty talents of gold and eight hundred talents of silver, a rich and immense booty.

"The only point of difference in the two accounts is the amount of the silver ransom. It may be that this is owing to the different weights of the two nations, but if not, it is a point of difference of little importance in two remarkably harmonious accounts."

JAPANESE CHRISTIANITY.

THE Presbyterians of Japan lately adopted the following as their statement of faith. It shows the modified form in which the missionaries have taught and the people have received American Presbyterianism:

The Lord Jesus, whom we adore as God, the only-begotten Son of God, for us men and for our salvation, became man and suffered. For the sake of His perfect sacrifice for sin, he who is in Him by faith is pardoned and accounted righteous; and faith in him working by love purifies the heart.

The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace, man, being dead in sin, cannot enter the kingdom of God. By Him were the prophets and holy men of old inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the Supreme and infallible Judge in all matters of faith and living.

From these Holy Scriptures the ancient church drew its confession, and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving: "I believe in God the Father Almighty, Maker of heaven and earth," etc. (Here follows the remainder of the Apostles' Creed, with which the Declaration concludes.)

THE WRONG WAY.

AFTER so much experience as early Christianity had with Judaizers and Hellenizers, it is not strange that there should now be found some who, for popularity's sake, and other selfish reasons, seek to cover up their reception of the new doctrines. Rev. J. E.

Smith, who has borne and conquered the odium of an open confession, has lately said:

There is here another minister, one over whose signature I have read these words: "I believe the heavenly doctrines of the New Jerusalem; I think I can do more good preaching them in my own denomination than I can by coming out." This gentleman is afraid to be seen talking to me on the streets. He does not preach the truths of the New Church to his people. When two of his people, who had heard me lecture and believed what I said, asked him about the truths involved, his reply was derogatory rather than favorable. He has also made himself active in preventing these same people from hearing the doctrines of the New Church. This is the third case I have found in which old church ministers have received the doctrines of the New and remained in the old; and so far as my observation enables me to form an opinion, I would characterize them as ecclesiastical mongrels, whose business seems to be to obscure the gospel rather than to proclaim it.

THE COMMON EXPERIENCE.

Among the many inspiring letters printed by the Tract Society in its report is the following:

After a long struggle with former beliefs, yesterday morning I burst, as it were, out into a new world, seeing through Rev. A. Silver's description of the first chapter of Genesis. Now I want the book, for which I will enclose one dollar. I had been reading his works, and thought that I could partly understand them; but hearing some Scripture read on Sunday night warning people to beware of false teachers, etc., I went home determined to settle the matter. So I went before God with my soul open to receive the truth, told him, if the language of correspondences was untrue to put a veil over it so thick that I could not ever see through it; if, on the other hand, it was true, to make it plain before me; then went to sleep. In the morning I took the book, and every word that had bothered me was as plain as the sun that had just risen. Now I want all the help I can get to show it to others that are in the dark. The belief of the truth thrills me through and through as I write.

EGYPTIAN PAPER.

Prof. Moore, of Hampden Sidney College, gives in *Biblia*, a good account of papyrus:

In their literary work the Egyptians used great quantities of leather and papyrus. The last was most common of all, and from it we have derived our word "paper." The papyrus plant was a strong rush with a triangular stem, about twelve feet high, terminating in a broom-like tuft. The "paper" was made of thin slices of the pith, placed one layer across another, and soaked with Nile water, which answered the double purpose of sizing and glue. These sheets were then dried in the sun, treated with a fine wash which made them soft and flexible, beaten with hammers, and carefully polished. By joining a large number of these sheets together very long rolls could be made. One of these papyri, which has come down to us, is a hundred and thirty-three feet long and seventeen feet wide.

Such are the oldest books in the world. The contents of these books were as varied as human life. Legal documents, as full of absurd repetition and circumlocution as those of our own time, treatises on poetry, mathematics, medicine, theology, history — in short, all kinds of literary records were made by these ancient and enterprising people. Not at intervals nor in scraps, but continuously, copiously they wrote, like the full and overbrimming flow of their mighty river.

RULES FOR PREACHING.

DR. STORRS wisely advises preachers:

1. The physical vigor must be kept at its highest attainable point. 2. The mind must be kept in a state of habitual activity, earnestness, and energy. 3. The plan of the sermon should be simple, natural, progressive, and thoroughly embedded in the mind. 4. The preacher should have a distinct and energetic appreciation of the importance of his subject. 5. He must speak for a purpose, having in view from the beginning of his discourse the definite end of practical impression which it is to make on the mind of his hearers. 6. He should always take into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth, and a sense of the personal presence of the Master.

GENERAL BOOTH'S CRITICS.

AFTER the deed had been signed by which the sums contributed for the "Darkest England" scheme were put into the hands of a permanent board of management, General Booth made an address in which he said:

I am not against you clergymen of the Church of England. I have not said one word calculated to lessen your influence, to destroy your position, to endanger your tithes, your emoluments, your vast wealth. I have not demanded one-twentieth part of that wealth. I have not sought to hinder or harass you in any form whatever. Then, I ask you to give me your friendly sympathy in my work. In all earnestness, in all seriousness, in all charity, I tell you the Church has very largely passed by on the other side. The churches have been fighting about creeds, or the language of creeds, fighting about vestments and ceremonials, and altogether the churches have been taken up with details, with Gothic architecture, pictures, vestments, etc., and all the while there is the poor fellow fallen among thieves.

RELIGIOUS PROGRESS.

IN an article on this subject in the *Christian Union*, Rev. Lyman Abbott goes over the ground of the religious progress of the century and concludes as follows:

If one looks at the currents and cross currents of his immediate surroundings, if he compares the prosaic facts of his life with the pleasing illusions which the treacherous memory of old age sometimes puts before him, he may fear that he is entering upon or living in an age of decay. But if he traces with any largeness of vision the progress of the church during the past three-quarters of a century, he

will see that it has been a growth in both grace and knowledge — growth away from the "scientific method," with its coldness, its barrenness, and its narrow limitations, toward the spiritual method, with its warmth, its fruitfulness, its broad charity, and its deep convictions; away from a doctrine of Divine Sovereignty indistinguishable from fatalism in thought, and producing in life all the paralysis which fatalism always produces, toward the liberty of the glory of the children of God; away from a religion of servile obedience, inspired by fear of an infinite Czar, or an infinite Moloch, toward a religion of love's service, inspired by faith in a Father of infinite, long-suffering love, whose purposes are revealed in the prayers and the passion of Jesus Christ His Son.

GOOD SENSE IN GERMANY.

PROF. FRANZ DELITZSCH thus characterizes the theology of Prof. Albrecht Ritschl, but he lets it appear that Ritschl is in the light:

Atonement has no room in his system, but reconciliation only, and that not reconciliation of God with men, but of men with God. Justification does not rest upon the objective work of Christ, Who has sacrificed Himself to God the Holy One, in order to harmonize His justice with His love; but rather forgiveness of sin or justification coincides with redemption.

THE OLD FORT.

A PRESBYTERIAN elder writes to "Words of Reconciliation":

I am glad you have continued to publish the MAGAZINE, and to find that you are able to keep it always fresh and vigorous.

In view of the possible movement in the General Assembly toward a revision of the Westminster Confession, I trust you will continue to contribute ammunition with which to assail the old walls. One of the most suggestive of the signs of the times is the great variety of powerful intellectual and spiritual forces that are playing upon the old fort, and you can even now see daylight through it in many places. The divine fiat, "Let there be light," is being eternally obeyed, and so it must ever be until the ushering in of the perfect day.

THE LORD AS HE IS.

DR. DALE, the great Independent of England, recently said in a sermon:

It was one of the immeasurable evils which the Roman Catholic Church inflicted on Christendom, that it held constantly before the eyes of the Church the exhausted, suffering, agonized form of Christ on the cross — fastened the thought and imagination of Christian men on the extremity of His mortal weakness — and so deprived them of the animation and the courage inspired by the knowledge that He is now on the throne of the Eternal. A similar loss may be inflicted on ourselves if our thoughts are imprisoned within the limits of the earthly life of Christ, and if we do not exult in His resurrection and in His constant presence in the Church. The historic Christ is the Object of Memory; the present, the living Christ is the Object of Faith, the Source of Power, the Inspiration of Love, the Author of Salvation.

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

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